







**INTERMEDIATE  
PROSE SELECTIONS**

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# INTERMEDIATE PROSE SELECTIONS

## THE LAWYERS

I had informed my master that some of our crew left their country on account of being ruined by law; that I had already explained the meaning of the word; but my master was at a loss how it should come to pass, that the law, which was intended for every man's preservation, should be any man's ruin. Therefore he desired to be further satisfied what I meant by law, and the dispensers thereof, according to the present practice in my own country; because he thought nature and reason were sufficient guides for a reasonable animal, as we pretended to be, in shewing us what we ought to do, and what to avoid.

I assured his honour, that law was a science in which I had not much conversed, farther than by employing advocates, in vain, upon some injustices that had been done me: however, I would give him all the satisfaction I was able.

I said, there was a society of men among us, bred up from their youth in the art of proving, by words multiplied for the purpose, that white is black, and black is white, according as they are paid. To this society all the rest of the people are slaves. For example, if my neighbour has a mind to my cow, he hires a lawyer to prove that he ought

to have my cow from me. I must then hire another to defend my right, it being against all rules of law that any man should be allowed to speak for himself. Now, in this case, I, who am the right owner, lie under two great disadvantages; first, my lawyer, being practised almost from his cradle in defending falsehood, is quite out of his element when he would be an advocate for justice, which is an unnatural office he always attempts with great awkwardness, if not with ill will. The second disadvantage is, that my lawyer must proceed with great caution, or else he will be reprimanded by the judges, and abhorred by his brethren, as one that would lessen the practice of the law. And therefore I have but two methods to preserve my cow. The first is, to gain over my adversary's lawyer with a double fee, who will then betray his client, by insinuating that he hath justice on his side. The second way is, for my lawyer to make my cause appear as unjust as he can by allowing the cow to belong to my adversary: and this, if it be skilfully done, will certainly bespeak the favour of the bench. Now, your honour is to know, that these judges are persons appointed to decide all controversies of property, as well as for the trial of criminals, and picked out from the most dexterous lawyers, who are grown old or lazy; and having been biassed all their lives against truth and equity, lie under such a fatal necessity of favouring fraud, perjury, and oppression, that I have known some of them refuse a large bribe from the side where justice lay, rather than injure the faculty, by doing anything unbecoming their nature or their office.

It is a maxim among these lawyers, that whatever has been done before may legally be done again; and therefore

they take special care to record all the decisions formerly made against common justice and the general reason of mankind. These under the name of precedents, they produce as authorities to justify the most iniquitous opinions, and the judges never fail of directing accordingly.

In pleading, they studiously avoid entering into the merits of the cause, but are loud, violent, and tedious in dwelling upon all circumstances which are not to the purpose. For instance, in the case already mentioned, they never desire to know what claim or title my adversary has to my cow; but whether the said cow was red or black; her horns long or short; whether the field I graze her in be round or square; whether she was milked at home or abroad; what diseases she is subject to, and the like; after which they consult precedents, adjourn the cause from time to time, and in ten, twenty, or thirty years come to an issue.

It is likewise to be observed, that this society has a peculiar cant and jargon of their own, that no other mortal can understand, and wherein all their laws are written, which they take special care to multiply; whereby they have wholly confounded the very essence of truth and falsehood, of right and wrong; so that it will take thirty years to decide whether the field left me by my ancestors for six generations belongs to me, or to a stranger three hundred miles off.

In the trial of persons accused for crimes against the state, the method is much more short and commendable: the judge first sends to sound the disposition of those in power, after which he can easily hang or save a criminal, strictly preserving all due forms of law.

Here my master interposing, said, it was a pity that creatures endued with such prodigious abilities of mind, as



those lawyers, by the description I gave of them, must certainly be, were not rather encouraged to be instructors of others in wisdom and knowledge. In answer to which I assured his honour, that in all points out of their own trade they were usually the most ignorant and stupid generation among us, the most despicable in common conversation, avowed enemies to all knowledge and learning, and equally disposed to pervert the general reason of mankind in every other subject of discourse as in that of their own profession.

—Jonathan Swift

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#### MR. BICKERSTAFF VISITS A FRIEND

There are several persons who have many pleasures and entertainments in their possession, which they do not enjoy. It is, therefore, a kind and good office to acquaint them with their own happiness, and turn their attention to such instances of their good fortune as they are apt to overlook. Persons in the married state often want such a monitor.

I am led into this thought by a visit I made an old friend, who was formerly my school-fellow. He came to town last week with his family for the winter, and yesterday morning sent me word his wife expected me to dinner. I am, as it were, at home at that house, and every member of it knows me for their well-wisher. I cannot indeed express the pleasure it is, to be met by the children with so much joy as I am when I go thither. The boys and girls strive who

shall come first, when they think it is I that am knocking at the door; and that child which loses the race to me runs back again to tell the father it is Mr. Bickerstaff. This day I was led in by a pretty girl, that we all thought must have forgotten me; for the family has been out of town these two years. Her knowing me again was a mighty subject with us, and took up our discourse at the first entrance. After which, they began to rally me upon a thousand little stories they heard in the country, about my marriage to one of my neighbour's daughters. Upon which the gentleman, my friend, said, 'Nay, if Mr. Bickerstaff marries a child of any of his old companions, I hope mine shall have the preference. There is Mrs. Mary is now sixteen, and would make him as fine a widow as the best of them. But I know him too well; he is so enamoured with the very memory of those who flourished in our youth, that he will not so much as look upon the modern beauties. I remember, old gentleman, how often you went home in a day to refresh your countenance and dress when Teraminta reigned in your heart. As we came up in the coach, I repeated to my wife some of your verses on her.' With such reflections on little passages which happened long ago, we passed our time, during a cheerful and elegant meal. After dinner, his lady left the room, as did also the children. As soon as we were alone, he took me by the hand; 'Well, my good friend,' says he, 'I am heartily glad to see thee; I was afraid you would never have seen all the company that dined with you to-day again. Do not you think the good woman of the house a little altered since you followed her from the play-house, to find out who she was, for me?' I perceived a tear fall down his cheek as he spoke, which moved me not a little. But, to turn the discourse, I said,

' She is not indeed quite that creature she was, when she returned me the letter I carried from you; and told me, " she hoped, as I was a gentleman, I would be employed no more to trouble her, who had never offended me; but would be so much the gentleman's friend, as to dissuade him from a pursuit, which he could never succeed in." You may remember, I thought her in earnest; and you were forced to employ your cousin Will, who made his sister get acquainted with her, for you. You cannot expect her to be for ever fifteen.' ' Fifteen ! ' replied my good friend : ' Ah ! you little understand, you that have lived a bachelor, how great, how exquisite a pleasure there is, in being really beloved ! It is impossible, that the most beauteous face in nature should raise in me such pleasing ideas, as when I look upon that excellent woman. That fading in her countenance is chiefly caused by her watching with me in my fever. This was followed by a fit of sickness, which had like to have carried her off last winter. I tell you sincerely, I have so many obligations to her, that I cannot, with any sort of moderation, think of her present state of health. But as to what you say of fifteen, she gives me every day pleasures beyond what I ever knew in the possession of her beauty, when I was in the vigour of youth. Every moment of her life brings me fresh instances of her complacency to my inclinations, and her prudence in regard to my fortune. Her face is to me much more beautiful than when I first saw it; there is no decay in any feature, which I cannot trace, from the very instant it was occasioned by some anxious concern for my welfare and interests. Thus, at the same time, methinks, the love I conceived towards her for what she was, is heightened by my gratitude for what she is. The love

of a wife is as much above the idle passion commonly called by that name, as the loud laughter of buffoons is inferior to the elegant mirth of gentlemen. Oh! she is an inestimable jewel. In her examination of her household affairs, she shows a certain fearfulness to find a fault, which makes her servants obey her like children; and the meanest we have has an ingenuous shame for an offence, not always to be seen in children in other families. I speak freely to you, my old friend; ever since her sickness, things that gave me the quickest joy before, turn now to a certain anxiety. As the children play in the next room, I know the poor things by their steps, and am considering what they must do, should they lose their mother in their tender years. The pleasure I used to take in telling my boy stories of battles, and asking my girl questions about the disposal of her baby, and the gossiping of it, is turned into inward reflection and melancholy.'

He would have gone on in this tender way, when the good lady entered, and with an inexpressible sweetness in her countenance told us, 'she had been searching her closet for something very good, to treat such an old friend as I was.' Her husband's eyes sparkled with pleasure at the cheerfulness of her countenance; and I saw all his fears vanish in an instant. The lady observing something in our looks which showed we had been more serious than ordinary, and seeing her husband receive her with great concern under a forced cheerfulness, immediately guessed at what we had been talking of; and applying herself to me, said, with a smile, 'Mr. Bickerstaff, do not believe a word of what he tells you; I shall still live to have you for my second, as I have often promised you, unless he takes more care of himself than he

has done since his coming to town. You must know, he tells me that he finds London is a much more healthy place than the country; for he sees several of his old acquaintances and school-fellows are here, young fellows with fair full-bottomed periwigs. I could scarce keep him in this morning from going out open-breasted.' My friend, who is always extremely delighted with her agreeable humour, made her sit down with us. She did it with that easiness which is peculiar to women of sense; and to keep up the good humour she had brought in with her, turned her raillery upon me. 'Mr., Bickerstaff, you remember you followed me one night from the play-house; suppose you should carry me thither to-morrow night, and lead me into the front box.' This put us into a long field of discourse about the beauties, who were mothers to the present, and shined in the boxes twenty years ago. I told her, 'I was glad she had transferred so many of her charms, and I did not question but her eldest daughter was within half-a-year of being a toast.'

We were pleasing ourselves with this fantastical preferment of the young lady, when on a sudden we were alarmed with the noise of a drum, and immediately entered my little godson to give me a point of war. His mother, between laughing and chiding, would have put him out of the room; but I would not part with him so. I found, upon conversation with him, though he was a little noisy in his mirth, that the child had excellent parts, and was a great master of all the learning on the other side eight years old. I perceived him a very great historian in *Æsop's Fables*: but he frankly declared to me his mind, 'that he did not delight in that learning, because he did not believe they were true:' for which reason I found he had very much turned his studies,

for about a twelve-month past, into the lives and adventures of Don Belianis of Greeca, Guy of Warwick, the Seven Champions, and other historians of that age. I could not but observe the satisfaction the father took in the forwardness of his son; and that these diversions might turn to some profit, I found the boy had made remarks, which might be of service to him during the course of his whole life. He would tell you the mismanagements of John Hickerthrift, find fault with the passionate temper in Bevis of Southampton, and loved Saint George for being the champion of England: and by this means had his thoughts insensibly moulded into the notions of discretion, virtue, and honour. I was extolling his accomplishments, when the mother told me, 'that the little girl who led me in this morning was in her way a better scholar than he. Betty,' said she, 'deals chiefly in fairies and sprights; and sometimes in a winter-night will terrify the maids with her accounts, until they are afraid to go up to bed.'

I sat with them until it was very late, sometimes in merry, sometimes in serious discourse, with this particular pleasure, which gives the only true relish to all conversation, a sense that every one of us liked each other. I went home, considering the different conditions of a married life and that of a bachelor; and I must confess it struck me with a secret concern, to reflect, that whenever I go off I shall leave no traces behind me. In this pensive mood I returned to my family; that is to say, to my maid, my dog, and my cat, who only can be the better or worse for what happens to me.

- - *Richard Steele*

## MISCHIEFS OF PARTY SPIRIT

My worthy friend Sir Roger, when we are talking of the malice of parties, very frequently tells us an accident that happened to him when he was a school-boy, which was at a time when the feuds ran high between the Round-heads and Cavaliers. This worthy knight being then but a stripling, had occasion to inquire which was the way to St. Anne's Lane, upon which the person whom he spoke to, instead of answering his question, called him a young popish cur, and asked him who had made Anne a saint! The boy being in some confusion, inquired of the next he met, which was the way to Anne's Lane; but was called a prick-eared cur for his pains; and instead of being shown the way, was told, that she had been a saint before he was born, and would be one after he was hanged. Upon this, says Sir Roger, I did not think fit to repeat the former question, but going into every lane of the neighbourhood, asked what they called the name of that lane. By which ingenious artifice he found out the place he inquired after, without giving any offence to any party. Sir Roger generally closes this narrative with reflections on the mischief that parties do in the country; how they spoil good neighbourhood, and make honest gentlemen hate one another; besides that they manifestly tend to the prejudice of the land-tax, and the destruction of the game.

There cannot a greater judgment befall a country than such a dreadful spirit of division as rends a government into two distinct people, and makes them greater strangers and more averse to one another, than if they were actually two different nations. The effects of such a division are

pernicious to the last degree, not only with regard to those advantages which they give the common enemy, but to those private evils which they produce in the heart of almost every particular person. This influence is very fatal both to men's morals and their understandings; it sinks the virtue of a nation, and not only so, but destroys even common sense.

A furious party-spirit, when it rages in its full violence, exerts itself in civil war and bloodshed; and when it is under its greatest restraints, naturally breaks out in falsehood, detraction, calumny, and a partial administration of justice. In a word, it fills a nation with spleen and rancour, and extinguishes all the seeds of good-nature, compassion, and humanity.

Pintarch says very finely, that a man should not allow himself to hate even his enemies, because, says he, if you indulge this passion in some occasions, it will rise of itself in others; if you hate your enemies, you will contract such a vicious habit of mind, as by degrees will break out upon those who are your friends, or those who are indifferent to you. I might here observe how admirably this precept of morality (which derives the malignity of hatred from the passion itself, and not from its object) answers to that great rule which was dictated to the world about a hundred years before this philosopher wrote: but instead of that, I shall only take notice, with a real grief of heart, that the minds of many good men among us appear soured with party-principles, and alienated from one another in such a manner, as seems to me altogether inconsistent with the dictates either of reason or religion. Zeal for a public cause is apt to breed passions, in the hearts of virtuous persons,



to which the regard of their own private interest would never have betrayed them.

If this party-spirit has so ill an effect on our morals, it has likewise a very great one upon our judgments. We often hear a poor insipid paper or pamphlet cried up, and sometimes a noble piece depreciated, by those who are of a different principle from the author. One who is actuated by this spirit, is almost under an incapacity of discerning either real blemishes or beauties. A man of merit in a different principle, is like an object seen in two different mediums, that appears crooked or broken, however straight and entire it may be in itself. For this reason there is scarce a person of any figure in England, who does not go by two contrary characters, as opposite to one another as light and darkness. Knowledge and learning suffer in a particular manner from this strange prejudice, which at present prevails amongst all ranks and degrees in the British nation. As men formerly became eminent in learned societies by their parts and acquisitions, they now distinguish themselves by the warmth and violence with which they espouse their respective parties. Books are valued upon the like considerations: an abusive, scurrilous style passes for satire, and a dull scheme of party-notions is called fine writing.

There is one piece of sophistry practised by both sides, and that is the taking any scandalous story that has been ever whispered or invented of a private man, for a known, undoubted truth, and raising suitable speculations upon it. Calumnies that have been never proved, or have been often refuted, are the ordinary postulata of these infamous scribblers, upon which they proceed as upon first principles

granted by all men, though in their hearts they know they are false, or at best very doubtful. When they have laid these foundations of scurrility, it is no wonder that their superstructure is every way answerable to them. If this shameless practice of the present age endures much longer, praise and reproach will cease to be motives of action in good men.

There are certain periods of time in all governments when this inhuman spirit prevails. Italy was long torn in pieces by the Guelfes and Gibelines, and France by those who were for and against the League: but it is very unhappy for a man to be born in such a stormy and tempestuous season. It is the restless ambition of artful men that thus breaks a people into factions, and draws several well-meaning persons to their interest by a specious concern for their country. How many honest minds are filled with uncharitable and barbarous notions, out of their zeal for the public good! What cruelties and outrages would they not commit against men of an adverse party, whom they would honour and esteem, if, instead of considering them as they are represented, they knew them as they are? Thus are persons of the greatest probity seduced into shameful errors and prejudices, and made bad men even by that noblest of principles, the love of their country. I cannot here forbear mentioning the famous Spanish proverb, "If there were neither fools nor knaves in the world, all people would be of one mind."

For my own part I could heartily wish that all honest men would enter into an association, for the support of one another against the endeavours of those whom they ought to look upon as their common enemies, whatsoever side they

may belong to. Were there such an honest body of neutral forces, we should never see the worst of men in great figures of life, because they are useful to a party; nor the best unregarded, because they are above practising those methods which would be grateful to their faction. We should then single every criminal out of the herd, and hunt him down, however formidable and overgrown he might appear: on the contrary, we should shelter distressed innocence, and defend virtue, however beset with contempt or ridicule, envy or defamation. In short, we should not any longer regard our fellow-subjects as Whigs and Tories, but should make the man of merit our friend, and the villain our enemy.

—*Joseph Addison*

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## WAR

Were an Asiatic politician to read the treaties of peace and friendship that have been annually making for more than an hundred years among the inhabitants of Europe, he would probably be surprised how it should ever happen that Christian princes could quarrel among each other. Their compacts for peace are drawn up with the utmost precision, and ratified with the greatest solemnity: to these each party promises a sincere and inviolable obedience and all wears the appearance of open friendship and unreserved reconciliation.

Yet, notwithstanding those treaties, the people of Europe are almost continually at war. There is nothing more easy than to break a treaty ratified in all the usual forms, and yet neither party be the aggressor. One side, for instance, breaks a trifling article by mistake; the opposite party, upon this, makes a small but premeditated reprisal; this brings on a return of greater from the other; both sides complain of injuries and infractions; war is declared; they beat—are beaten; some two or three hundred thousand men are killed; they grow tired; leave off just where they began; and so sit coolly down to make new treaties.

The English and French seem to place themselves foremost among the champion states of Europe. Though parted by a narrow sea, yet are they entirely of opposite characters: and, from their vicinity, are taught to fear and admire each other. They are at present engaged in a very destructive war, have already spilled much blood, are excessively irritated, and all upon account of one side's desiring to wear greater quantities of *furs* than the other.

The pretext of the war is about some lands a thousand leagues off,—a country cold, desolate, and hideous—a country belonging to a people who were in possession for time immemorial. The savages of Canada claim a property in the country in dispute; they have all the pretensions which long possession can confer. Here they had reigned for ages without rivals in dominion, and knew no enemies but the prowling bear or insidious tiger; their native forests produced all the necessaries of life, and they found ample luxury in the enjoyment. In this manner they might have continued to live to eternity, had not the English been informed that those countries produced furs in great

abundance. From that moment the country became an object of desire: it was found that furs were things very much wanted in England; the ladies edged some of their clothes with furs, and muffs were worn both by gentlemen and ladies. In short, furs were found indispensably necessary for the happiness of the state; and the king was consequently petitioned to grant, not only the country of Canada, but all the savages belonging to it, to the subjects of England, in order to have the people supplied with proper quantities of this necessary commodity.

So very reasonable a request was immediately complied with, and large colonies were sent abroad to procure furs, and take possession. The French, who were equally in want of furs (for they were as fond of muffs and tippets as the English), made the very same request to their monarch, and met with the same gracious reception from their king, who generously granted what was not his to give. Wherever the French landed, they called the country their own; and the English took possession wherever they came, upon the same equitable pretensions. The harmless savages made no opposition; and, could the intruders have agreed together, they might peaceably have shared this desolate country between them; but they quarrelled about the boundaries of their settlements, about grounds and rivers to which neither side could show any other right than that of power, and which neither could occupy but by usurpation. Such is the contest, that no honest man can heartily wish success to either party.

The war has continued for some time with various success. At first the French seemed victorious; but the English have of late dispossessed them of the whole country

in dispute. Think not, however, that success on one side is the harbinger of peace; on the contrary, both parties must be heartily tired, to effect even a temporary reconciliation. It should seem the business of the victorious party to offer terms of peace: but there are many in England who, encouraged by success, are for still protracting the war.

The best English politicians, however, are sensible, that to keep their present conquests would be rather a burden than an advantage to them; rather a diminution of their strength than an increase of power. It is in the politic as in the human constitution: if the limbs grow too large for the body, their size, instead of improving, will diminish the vigour of the whole. The colonies should always bear an exact proportion to the mother country: when they grow populous, they grow powerful, and, by becoming powerful, they become independent also: thus subordination is destroyed, and a country swallowed up in the extent of its own dominions. The Turkish empire would be more formidable, were it less extensive—were it not for those countries which it can neither command nor give entirely away, which it is obliged to protect, but from which it has no power to exact obedience.

Yet, obvious as these truths are, there are many Englishmen who are for transplanting new colonies into this late acquisition, for peopling the deserts of America with the refuse of their countrymen, and (as they express it) with the waste of an exuberant nation. But who are those unhappy creatures who are to be thus drained away? Not the sickly, for they are unwelcome guests abroad as well as at home; nor the idle, for they would starve as well behind the Appalachian mountains as in the streets of London. This refuse is composed of the laborious and enterprising—of such men as

can be serviceable to their country at home—of men who ought to be regarded as the sinews of the people, and cherished with every degree of political indulgence. And what are the commodities which this colony, when established, is to produce in return? Why, raw silk, hemp, and tobacco. England, therefore, must make an exchange of her best and bravest subjects for raw silk, hemp, and tobacco; her hardy veterans and honest tradesmen must be trucked for a box of snuff or a silk petticoat. Strange absurdity!

—*Oliver Goldsmith*

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LETTER TO THE REV. WILLIAM UNWIN.

To

THE REV. WILLIAM UNWIN,

*Olney, July 3, 1784.*

MY DEAR WILLIAM,

I was sorry that I could only take a flying leave of you. When the coach stopped at the door, I thought you had been in your chamber; my dishabille would not otherwise have prevented my running down for the sake of a more suitable parting.

We rejoice that you had a safe journey, and though we should have rejoiced still more had you had no occasion for a physician, we are glad that, having had need of one, you had the good fortune to find him. Let us hear soon that his

advice has proved effectual, and that you are delivered from all ill symptoms.

Thanks for the care you have taken to furnish me with a dictionary. It is rather strange that, at my time of life, and after a youth spent in classical pursuits, I should want one; and stranger still that, being possessed at present of only one Latin author in the world, I should think it worth while to purchase one. I say that it is strange, and indeed I think it so myself. But I have a thought that, when my present labours of the pen are ended, I may go to school again, and refresh my spirits by a little intercourse with the Mantuan and the Sabine bard; and perhaps by a re-perusal of some others, whose works we generally lay by at that period of life when we are best qualified to read them, when, the judgment and the taste being formed, their beauties are least likely to be overlooked.

This change of wind and weather comforts me, and I should have enjoyed the first fine morning I have seen this month with a peculiar relish, if our new tax-maker had not put me out of temper. I am angry with him, not only for the matter, but for the manner of his proposal. When he lays his impost upon horses, he is even jocular, and laughs: though, considering that wheels and miles, and grooms, were taxed before, a graver countenance upon the occasion would have been more decent. But he provokes me still more by reasoning as he does on the justification of the tax upon candles. Some families, he says, will suffer little by it;—Why? Because they are so poor, that they cannot afford themselves more than ten pounds in the year. Excellent! They can use but few, therefore they will pay but little, and consequently will be but little burthened: an argument



which for its cruelty and effrontery seems worthy of a hero; but he does not avail himself of the whole force of it, nor with all his wisdom had sagacity enough to see that it contains, when pushed to its utmost extent, a free discharge and acquittal of the poor from the payment of any tax at all; a commodity, being once made too expensive for their pockets, will cost them nothing for they will not buy it. Rejoice, therefore, O ye penniless! the minister will indeed send you to bed in the dark, but your remaining halfpenny will be safe; instead of being spent in the useless luxury of candle-light, it will buy you a roll for breakfast, which you will eat no doubt with gratitude to the man who so kindly lessens the number of your disbursements, and while he seems to threaten your money, saves it. I wish he would remember, that the halfpenny which government imposes, the shopkeeper will swell to twopence. I wish he would visit the miserable huts of our lace-makers at Olney, and see them working in the winter months, by the light of a farthing candle, from four in the afternoon till midnight. I wish he had laid his tax upon the ten thousand lamps that illuminate the Pantheon, upon the flambeaux that wait upon ten thousand chariots and sedans in an evening, and upon the wax candles that give light to ten thousand card-tables. I wish, in short, that he would consider the pockets of the poor as sacred, and that to tax a people already so necessitous, is but to discourage the little industry that is left among us, by driving the laborious to despair.

A neighbour of mine, in Silver End, keeps an ass; the ass lives on the other side of the garden wall, and I am writing in the green-house. It happens that he is this morning most musically disposed, either cheered by the fine

weather, or by some new tune which he has just acquired, or by finding his voice more harmonious than usual. It would be cruel to mortify so fine a singer, therefore I do not tell him that he interrupts and hinders me; but I venture to tell you so, and to plead his performance in excuse for my abrupt conclusion.

I send you the goldfinches, with which you will do as you see good. We have an affectionate remembrance of your late visit, and of all our friends at Stock.

Believe me ever yours,

—William Cowper

## A FEW THOUGHTS ON SLEEP

This is an article for the reader to think of when he or she is warm in bed, a little before he goes to sleep, the clothes at his ear, and the wind moaning in some distant crevice.

'Blessings,' exclaimed Sancho, 'on him that first invented sleep! It wraps a man all round like a cloak.' It is a delicious moment certainly—that of being well nestled in bed, and feeling that you shall drop gently to sleep. The good is to come, not past: the limbs have been just tired enough to render the remaining in one posture delightful: the labour of the day is done. A gentle failure of the perceptions comes creeping over one:—the spirit of consciousness disengages itself more and more, with slow and

hushing degrees like a mother detaching her hand from that of her sleeping child;—the mind seems to have a balmy lid closing over it, like the eye;—'tis closing;—'tis more closing;—'tis closed. The mysterious spirit has gone to take its airy rounds.

It is said that sleep is best before midnight : and Nature herself, with her darkness and chilling dews, informs us so. There is another reason for going to bed belimes; for it is universally acknowledged that lying late in the morning is a great shortener of life. At least, it is never found in company with longevity. It also tends to make people corpulent. But these matters belong rather to the subject of early rising than of sleep.

Sleep at a late hour in the morning is not half so pleasant as the more timely one. It is sometimes, however, excusable, especially to a watchful or overworked head; neither can we deny seducing merits of 't'other doze,'—the pleasing wilfulness of nestling in a new posture, when you know you ought to be up, like the rest of the house. But then you cut up the day, and your sleep the next night.

In the course of the day few people think of sleeping, except after dinner; and then it is often rather a hovering and nodding on the borders of sleep than sleep itself. This is a privilege allowable, we think, to none but the old, or the sickly, or the very tired and careworn; and it should be well understood before it is exercised in company. To escape into slumber from an argument; or to take it as an affair of course, only between you and your biliary duct; or to assent with involuntary nods to all that you have just been disputing, is not so well; much less, to sit nodding and tottering beside a lady; or to be in danger of dropping

your head into the fruit-plate or your host's face; or of waking up, and saying 'Just so' to the bark of a dog; or 'Yes, madam,' to the black at your elbow.

Careworn people, however, might refresh themselves oftener with day-sleep than they do; if their bodily state is such as to dispose them to it. It is a mistake to suppose that all care is wakeful. People sometimes sleep, as well as wake, by reason of their sorrow. The difference seems to depend upon the nature of their temperament; though in the *most* excessive cases, sleep is perhaps Nature's never-failing relief, as swooning is upon the rack. A person with jaundice in his blood shall lie down and go to sleep at noonday, when another of a different complexion shall find his eyes as uncloseable as a statue's though he has had no sleep for nights together. Without meaning to lessen the dignity of suffering, which has quite enough to do with its waking hours, it is this that may often account for the profound sleeps enjoyed the night before hazardous battles, executions, and other demands upon an over-excited spirit.

The most complete and healthy sleep that can be taken in the day is in summer-time, out in a field. There is, perhaps, no solitary sensation so exquisite as that of slumbering on the grass or hay, shaded from the hot sun by a tree, with the consciousness of a fresh but light air running through the wide atmosphere, and the sky stretching far overhead upon all sides. Earth, and heaven, and a placid humanity seem to have the creation to themselves. There is nothing between the slumberer and the naked and glad innocence of nature.

Next to this, but at a long interval, the most relishing snatch of slumber out of bed is the one which a tired person

takes before he retires for the night, while lingering in his sitting-room. The consciousness of being very sleepy, and of having the power to go to bed immediately, gives great zest to the unwillingness to move.\* Sometimes he sits nodding in his chair; but the sudden and leaden jerks of the head, to which a state of great sleepiness renders him liable, are generally too painful for so luxurious a moment; and he gets into a more legitimate posture, sitting sideways with his head on the chair-back, or throwing his legs up at once on another chair, and half reclining. It is curious, however, to find how long an inconvenient posture will be borne for the sake of this foretaste of repose. The worst of it is, that on going to bed the charm sometimes vanishes; perhaps from the colder temperature of the chamber; for a fireside is a great opiate.

Speaking of the painful positions into which a sleepy loungee will get himself, it is amusing to think of the more fantastic attitudes that so often take place in bed. If we could add anything to the numberless things that have been said about sleep by the poets, it would be upon this point. Sleep never shows himself a greater leveller. A man in his waking moments may look as proud and self-possessed as he pleases. He may walk proudly, he may sit proudly, he may eat his dinner proudly; he may shave himself with an air of infinite superiority; in a word, he may show himself grand and absurd upon the most trifling occasions. But Sleep plays the petrifying magician. He arrests the proudest lord as well as the humblest clown in the most ridiculous postures: so that if you could draw a grandee from his bed without waking him, no limb-twisting fool in a pantomime should create wilder laughter. The toy with

the string between his legs is hardly a posture-master more extravagant. Imagine a despot lifted up to the gaze of his valets, with his eyes shut, his mouth open, his left hand under his right ear, his other twisted and hanging helplessly before him like an idiot's, one knee lifted up, and the other leg stretched out, or both knees huddled up together;—what a scarecrow to lodge majestic power in!

But sleep is kindly even in his tricks; and the poets have treated him with proper reverence. According to the ancient mythologists he had even one of the Graces to wife. He had a thousand sons, of whom the chief were Morpheus, or the Shaper; Icelos, or the Likely; Phantasus, the Fancy; and Phobetor, the Terror. His dwelling some writers place in a dull and darkling part of the earth; others, with greater compliment, in heaven; and others, with another kind of propriety, by the sea-shore.

Sleep is most graceful in an infant; soundest, in one who has been tired in the open air; completest, to the seaman after a hard voyage; most welcome, to the mind haunted with one idea; most touching to look at, in the parent that has wept; lightest, in the playful child; proudest, in the bride adored.

—*James Henry Leigh Hunt*

## ON GETTING UP ON COLD MORNINGS

Some people say it is a very easy thing to get up of a cold morning. You have only, they tell you, to take the

resolution; and the thing is done. This may be very true: just as a boy at school has only to take a flogging, and the thing is over. But we have not at all made up our minds upon it; and we find it a very pleasant exercise to discuss the matter, candidly, before we get up. This, at least, is not idling, though it may be lying. It affords an excellent answer to those who ask how lying in bed can be indulged in by a reasoning being,—a rational creature. How? Why, with the argument calmly at work in one's head, and the clothes over one's shoulder. Oh—it is a fine way of spending a sensible, impartial half-hour.

Candid inquiries into one's decumbency will at least concede their due merits to such representations as the following. In the first place, says the injured but calm appealer, I have been warm all night, and find my system in a state perfectly suitable to a warm-blooded animal. To get out of this state into the cold, besides the inharmonious and uncritical abruptness of the transition, is so unnatural to such a creature, that the poets, refining upon the tortures of the damned, make one of their greatest agonies consist in being suddenly transported from heat to cold,—from fire to ice. They are 'hale'd' out of their 'beds,' says Milton, by 'harpy-footed furies,'—fellows who come to call them. On my first movement towards the anticipation of getting up I find that such parts of the sheets and bolster as are exposed to the air of the room are stone-cold. On opening my eyes, the first thing that meets them is my own breath rolling forth, as if in the open air, like smoke out of a chimney. Think of this symptom. Then I turn my eyes sideways and see the window all frozen over. Think of that. Then the servant comes in. 'It is very cold this morning, is it not?'—

'Very cold, sir.'—'Very cold indeed, isn't it?'—'Very cold indeed, sir.'—'More than usually so, isn't it, even for this weather?' (Here the servant's wit and good-nature are put to a considerable test, and the inquirer lies on thorns for the answer.) 'Why, sir . . . I think it *is*.' (Good creature! There is not a better or more truth-telling servant going.) 'I must rise, however—get me some warm water.'—Here comes a fine interval between the departure of the servant and the arrival of the hot water; during which, of course, it is of 'no use?' to get up. The hot water comes. 'Is it quite hot?'—'Yes, sir.'—'Perhaps too hot for shaving; I must wait a little?'—'No, sir; it will just do.' (There is an over-nice propriety sometimes, an officious zeal of virtue, a little troublesome.) 'Oh—the shirt—you must air my clean shirt;—linen gets very damp this weather.'—'Yqs, sir.' Here another delicious five minutes. A knock at the door. 'Oh, the shirt—very well. My stockings—I think the stockings had better be aired too.'—'Very well, sir.' Here another interval. At length everything is ready, except myself. I now, continues our incumbent (a happy word, by-the-by, for a country vicar)—I now cannot help thinking a good deal—who can?—upon the unnecessary and villainous custom of shaving: it is a thing so unmanly (here I nestle closer)—so effeminate (here I recoil from an unlucky step into the colder part of the bed).—No wonder that the Queen of France took part with the rebels against that degenerate king, her husband, who first affronted her smooth visage with a face like her own. The Emperor Julian never showed the luxuriancy of his genius to better advantage than in reviving the flowing beard. Look at Cardinal Bembo's picture—at Michael Angelo's—at Titian's—at Shakespeare's—



at Fletcher's—at Spenser's—at Chaucer's—at Alfred's—at Plato's—I could name a great man for every tick of my watch.—Look at the Turks, a grave and otiose people.—Think of Haroun Al Raschid and Bed-ridden Hassan.—Think of Wortley Montague, the worthy son of his mother, above the prejudice of his time.—Look at the Persian gentlemen, whom one is ashamed of meeting about the suburbs, their dress and appearance are so much finer than our own.—Lastly, think of the razor itself—how totally opposed to every sensation of bed—how cold, how edgy, how hard! how utterly different from anything like the warm and circling amplitude, which

Sweetly recommends itself  
Unto our gentle senses.

Add to this, benumbed fingers, which may help you to cut yourself, a quivering body, a frozen towel, and a ewer full of ice; and he that says there is nothing to oppose in all this, only shows that he has no merit in opposing it.

Thomson the poet, who exclaims in his *Seasons*—

Falsely luxurious ! Will not man awake ?

used to lie in bed till noon, because he said he had no motive in getting up. He could imagine the good of rising; but then he could also imagine the good of lying still; and his exclamation, it must be allowed, was made upon summer-time, not winter. We must proportion the argument to the individual character. A money-getter may be drawn out of his bed by three or four pence; but this will not suffice for a student. A proud man may say, 'What shall I think of myself, if I don't get up?' but the more humble one will be content to waive this prodigious notion of himself,

out of respect to his kindly bed. The mechanical man shall get up without any ado at all; and so shall the barometer. An ingenious liar in bed will find hard matter of discussion even on the score of health and longevity. He will ask us for our proofs and precedents of the ill effects of lying later in cold weather; and sophisticate much on the advantages of an even temperature of body; of the natural propensity (pretty universal) to have one's way; and of the animals that roll themselves up and sleep all the winter. As to longevity, he will ask whether the longest is of necessity the best; and whether Holborn is the handsomest street in London.

—James Henry Leigh Hunt

## EARLY MEMORIALS OF GRASMERE

Soon after my return to Oxford in 1807-8, I received a letter from Miss Wordsworth, asking for any subscriptions I might succeed in obtaining amongst my college friends in aid of the funds then raising on behalf of an orphan family, who had become such by an affecting tragedy that had occurred within a few weeks from my visit to Grasmere.

Miss Wordsworth's simple but fervid memoir not being within my reach at this moment, I must trust to my own recollections and my own impressions to retrace the story; which, after all, is not much of a story to excite or to impress, unless for those who can find a sufficient interest in the trials and calamities of hard-working peasants, and can reverence the fortitude which, being lodged in so frail a

tenement as the person of a little girl, not much, if anything, above nine years old could face an occasion of sudden mysterious abandonment, and could tower up, during one night, into the perfect energies of womanhood, under the mere pressure of difficulty, and under the sense of new-born responsibilities awfully bequeathed to her, and in the most lonely, perhaps, of English habitations.

The little valley of Easedale,—which, and the neighbourhood of which, were the scenes of these interesting events,—is on its own account one of the most impressive solitudes amongst the mountains of the Lake "district; and I must pause to describe it. Easedale is impressive as a solitude; for the depth of the seclusion is brought out and forced more pointedly upon the feelings by the thin scattering of houses over its sides, and over the surface of what may be called its floor. These are not above six at the most; and one, the remotest of the whole, was untenanted for all the thirty years of my acquaintance with the place. *Secondly*, it is impressive from the excessive loveliness which adorns its little area. This is broken up into small fields and miniature meadows, separated, not—as too often happens, with sad injury to the beauty of the Lake country—by stone walls, but sometimes by little hedgerows, sometimes by little sparkling, pebbly "becks," lustrous to the very bottom, and not too broad for a child's flying leap, and sometimes by wild self-sown woodlands of birch, alder, holly, mountain ash, and hazel, that meander through the valley, intervening the different estates with natural sylvan marches, and giving cheerfulness in winter by the bright scarlet of their berries. But there is a third advantage possessed by this Easedale, above other rival valleys, in the sublimity of

its mountain barriers. In one of its many rocky recesses is seen a "force" (such is the local name for a cataract), white with foam, descending at all seasons with considerable strength, and, after the melting of snows, with an Alpine violence.

Such is the solitude—so deep and so rich in miniature beauty—of Easedale; and in this solitude it was that George and Sarah Green, two poor and hard-working peasants, dwelt, with a numerous family of small children. Poor as they were, they had won the general respect of the neighbourhood, from the 'upcomplaining firmness with which they bore the hardships of their lot, and from the decent attire in which the good mother of the family contrived to send out her children to the Grasmere parish-school. It is a custom, and a very ancient one, in Westmorland—the same custom (resting on the same causes) I have witnessed also in southern Scotland—that any sale by auction of household furniture (and seldom a month passes without something of the sort) forms an excuse for the good women, throughout the whole circumference of perhaps four or five valleys, to assemble at the place of sale, with the nominal purpose of buying something they may happen to want. A sale, except it were of the sort exclusively interesting to farming *men*, is a kind of general intimation to the country, from the owner of the property, that he will, on that afternoon, be "at home" to all comers, and hopes to see as large an attendance as possible. Accordingly, it was the almost invariable custom—and often, too, when the parties were far too poor for such an effort of hospitality—to make ample provision, not of eatables, but of liquor, for all who came. Even a gentleman who should happen to present himself on such a festal

occasion, by way of seeing the "humours" of the scene, was certain of meeting the most cordial welcome. The good woman of the house more particularly testified her sense of the honour done to her, and was sure to seek out some cherished and solitary article of china—a wreck from a century back—in order that he, being a porcelain man among so many delf men and women, might have a porcelain cup to drink from.

The main secret of attraction at these sales—many of which I have attended—was the social rendezvous thus effected between parties so remote from each other (either by real distance or by virtual distance resulting from the separation effected by mountains 3,000 feet high) that, in fact, without some such common object, they would not be likely to hear of each other for months, or actually to meet for years. This principal charm, of the "gathering", seasoned, doubtless, to many by the certain anticipation that the whole budget of rural gossip would then and there be opened was not assuredly diminished to the men by the anticipation of excellent ale (usually brewed six or seven weeks before, in preparation for the event), and possibly of still more excellent *powsowdy* (a combination of ale, spirits, and spices); nor to the women by some prospect not so inevitably fulfilled, but pretty certain in a liberal house, of communicating their news over excellent tea. Even the auctioneer was always a character in the drama: he was always a rustic old humorist, and a jovial drunkard, privileged in certain good-humoured liberties and jokes with all bidders, gentle or simple, and furnished with an ancient inheritance of jests appropriate to the articles offered for sale,—jest that had, doubtless, done their office from

Elizabeth's golden days, but no more, on that account, failing of their expected effect, with either man or woman of this nineteenth century, than the sun fails to gladden the heart because it is that same old superannuated sun that has gladdened it for thousands of years.

One thing, however, in mere justice to the Dalesmen of Westmorland and Cumberland, I am bound in this place to record. Often as I have been at these sales, and years before even a scattering of gentry began to attend, yet so true to the natural standard of politeness was the decorum uniformly maintained that even the old buffoon of an auctioneer never forgot himself so far as to found upon any article of furniture a jest fitted to call up a painful blush in any woman's face. He might, perhaps, go so far as to awaken a little rosy confusion upon some young bride's countenance, when pressing a cradle upon her attention; but never did I hear him utter, nor would he have been tolerated in uttering a scurrilous or disgusting jest, such as might easily have been suggested by something offered at a household sale. Such jests as these I heard for the first time at a sale in Grasmere in 1814; and I am ashamed to say it, from some "gentlemen" of a great city. And it grieved me to see the effect, as it expressed itself upon the manly faces of the grave Dalesmen—a sense of insult offered to their women, who met in confiding reliance upon the forbearance of the men, and upon their regard for the dignity of the female sex; this feeling struggling with the habitual respect they are inclined to show towards what they suppose gentle blood and superior education. Taken generally, however, these were the most picturesque and festal meetings which the manners of the country produced.

There you saw all ages and both sexes assembled; there you saw old men whose heads would have been studies for Guido; there you saw the most colossal and stately figures amongst the young men that England has to show; there the most beautiful young women. There it was that the social benevolence, the innocent mirth, and the neighbourly kindness of the people, most delightfully expanded, and expressed themselves with the least reserve.

To such a scene it was,—to a sale of domestic furniture at the house of some proprietor in Langdale,—that George and Sarah Green set forward in the forenoon of a day fated to be their last on earth. The sale was to take place in Langdalehead; to which, from their own cottage in Easedale, it was possible on daylight, and supposing no mist upon the hills, to find out a short cut of not more than five or six miles. By this route they went; and, notwithstanding the snow lay on the ground, they reached their destination in safety. The attendance at the sale must have been diminished by the rigorous state of the weather; but still the scene was a gay one as usual.

The time for general separation was considerably after sunset; and the final recollections of the crowd with respect to George and Sarah Green were that, upon their intention being understood to retrace their morning path, and to attempt the perilous task of dropping down into Easedale from the mountains above Langdalehead, a sound of remonstrance arose from many quarters. However, at such a moment, when everybody was in the hurry of departure, and to such persons (persons, I mean, so mature in years and in local knowledge), the opposition could not be very obstinate: party after party rode off; the meeting melted

away, or, as the northern phrase is, *scaled*; and at length nobody was left of any weight that could pretend to influence the decision of elderly people. They quitted the scene, professing to obey some advice or other upon the choice of roads; but, at as early a point as they could do so unobserved, began to ascend the hills everywhere open from the rude carriage-way. After this they were seen no more. They had disappeared into the cloud of death. Voices were heard, some hours afterwards from the mountains—voices, as some thought, of alarm: others said, No,—that it was only the voices of jovial people, carried by the wind into uncertain regions. The result was that no attention was paid to the sounds.

That night, in little peaceful Easedale, six children sat by a peat fire, expecting the return of their parents, upon whom they depended for their daily bread. Let a day pass, and they were starving. Every sound was heard with anxiety; for all this was reported many hundred times to Miss Wordsworth, and to those who, like myself, were never wearied of hearing the details. Every sound, every echo amongst the hills, was listened to for five hours, from seven to twelve. At length the eldest girl of the family—about nine years old—told her little brothers and sisters to go to bed. They had been trained to obedience; and all of them, at the voice of their eldest sister, went off fearfully to their beds. What could be *their* fears it is difficult to say; they had no knowledge to instruct them in the dangers of the hills; but the eldest sister always averred that they had as deep a solicitude as she herself had about their parents. Doubtless she had communicated her fears to *them*. Some time in the course of the evening—but it was late, and after



midnight—the moon arose, and shed a torrent of light upon the Langdale fells, which had already, long hours before, witnessed in darkness the death of their parents.

That night, and the following morning, came a further and a heavier fall of snow; in consequence of which the poor children were completely imprisoned, and cut off from all possibility of communicating with their next neighbours. The brook was too much for them to leap; and the little, crazy wooden bridge could not be crossed, or even approached with safety, from the drifting of the snow having made it impossible to ascertain the exact situation of some treacherous hole in its timbers, which, if trod upon, would have let a small child drop through into the rapid waters. Their parents did not return. For some hours of the morning the children clung to the hope that the extreme severity of the night had tempted them to sleep in Langdale; but this hope forsook them as the day wore away. Their father, George Green, had served as a soldier, and was an active man, of ready resources, who would not, under any circumstances, have failed to force a road back to his family, had he been still living; and this reflection, or rather semi-conscious feeling, which the awfulness of their situation forced upon the minds of all but the mere infants, awakened them to the whole extent of their calamity. Wonderful if it is to see the effect of sudden misery, sudden grief, or sudden fear, in sharpening (where they do not utterly upset) the intellectual perceptions. Instances must have fallen in the way of most of us. And I have noticed frequently that even sudden and intense bodily pain forms part of the machinery employed by nature for quickening the development of the mind. The perceptions of infants are not, in fact, excited by graduated

steps and continuously, but *per saltum*, and by unequal starts. At least, within the whole range of my own experience, I have remarked that, after any very severe fit of those peculiar pains to which the delicate digestive organs of most infants are liable, there always became apparent on the following day a very considerable increase of vital energy and of quickened attention to the objects around them. The poor desolate children of Blentarn Ghyll, hourly becoming more pathetically convinced that they were orphans, gave many evidences of this awaking power as lodged, by a providential arrangement, in situations of trial that most require it. They huddled together, in the evening, round their hearth-fire of peats, and held their little family councils upon what was to be done towards any chance—if chance remained—of yet giving aid to their parents; for a slender hope had sprung up that some hovel or sheepfold might have furnished them a screen (or, in Westmorland phrase, a *bield*) against the weather quarter of the storm, in which hovel they might even now be lying snowed up; and, secondly, as regarded themselves, in what way they were to make known their situation, in case the snow should continue or should increase; for starvation stared them in the face if they should be confined for many days to their house.

Meantime, the eldest sister, little Agnes, though sadly alarmed, and feeling the sensation of *eeriness* as twilight came on and she looked out from the cottage-door to the dreadful fells on which, too probably, her parents were lying corpses (and possibly not many hundred yards from their own threshold), yet exerted herself to take all the measures which their own prospects made prudent. And she told Miss Wordsworth that, in the midst of the oppression on her

little spirit from vague ghostly terrors, she did not fail, however, to draw some comfort from the consideration that the very same causes which produced their danger in one direction sheltered them from danger of another kind,—such dangers as she knew, from books that she had read, would have threatened a little desolate flock of children in other parts of England; for she considered thankfully that, if *they* could not get out into Grasmere, on the other hand bad men, and wild seafaring foreigners, who sometimes passed along the high road even in that vale, could not get to *them*; and that, as to their neighbours, so far from having anything to fear in that quarter, their greatest apprehension was lest they might not be able to acquaint them with their situation: but that, if this could be accomplished, the very sternest amongst them were kind-hearted people, that would contend with each other for the privilege of assisting them. Somewhat cheered with these thoughts, and having caused all her brothers and sisters—except the two little things, not yet of a fit age—to kneel down and say the prayers which they had been taught, this admirable little maiden turned herself to every household task that could have proved useful to them in a long captivity. First of all, upon some recollection that the clock was nearly going down, she wound it up. Next, she took all the milk which remained from what her mother had provided for the children's consumption during her absence and for the breakfast of the following morning,—this luckily was still in sufficient plenty for two days' consumption (skimmed or "blue" milk being only one halfpenny a quart, and the quart a most redundant one, in Grasmere)—this she took and scalded, so as to save it from turning sour. That done, she next examined the meal

chest; made the common oatmeal porridge of the country (the "burgoo" of the Royal Navy), but put all of the children, except the two youngest, on short allowance; and, by way of reconciling them in some measure to this stinted meal, she found out a little hoard of flour, part of which she baked for them upon the hearth into little cakes; and this unusual delicacy persuaded them to think that they had been celebrating a feast. Next, before night coming on should make it too trying to her own feelings, or before fresh snow coming on might make it impossible, she issued out of doors. There her first task was, with the assistance of two younger brothers, to carry in from the peat-stack as many peats as might serve them for a week's consumption. That done, in the second place she examined the potatoes, buried in "brackens" (that is, with red fern): these were not many; and she thought it better to leave them where they were, excepting as many as would make a single meal, under a fear that the heat of their cottage would spoil them if removed.

Having thus made all the provision in her power for supporting their own lives, she turned her attention to the cow. Her she milked; but, unfortunately, the milk she gave either from being badly fed, or from some other cause, was too trifling to be of much consideration towards the wants of a large family. Here, however, her chief anxiety was to get down the hay for the cow's food from a loft above the out-house; and in this she succeeded but imperfectly from want of strength and size to cope with the difficulties of the case,—besides that the increasing darkness by this time, together with the gloom of the place, made it a matter of great self-conquest for her to work at all; but as respected one night

at any rate, she placed the cow in a situation of luxurious warmth and comfort. Then,, retreating into the warm house, and "barring" the door, she sat down to undress the two youngest of the children; them she laid carefully and cosily in their little nests upstairs, and sang them to sleep. The rest she kept up to bear her company until the clock should tell them it was midnight; up to which time she had still a lingering hope that some welcome shout from the hills above, which they were all to strain their ears to catch, might yet assure them that they were not wholly orphans, even though one parent should have perished. No shout, it may be supposed, was ever heard; nor could a shout, in any case, *have* been heard, for the night was one of tumultuous wind. And, though, amidst its ravings, sometimes they fancied a sound of voices, still, in the dead lulls that now and then succeeded, they heard nothing to confirm their hopes. As last services to what she might now have called her own little family, Agnes took precautions against the drifting of the snow *within* the door and *within* the imperfect window, which had caused them some discomfort on the preceding day, and, finally, she adopted the most systematic and elaborate plans for preventing the possibility of their fire being extinguished,—which, in the event of their being thrown upon the ultimate resource of their potatoes, would be absolutely indispensable to their existence, and in any case a main element of their comfort.

The night slipped away, and morning came, bringing with it no better hopes of any kind. Change there had been none but for the worse. The snow had greatly increased in quantity; and the drifts seemed far more formidable. A second day passed like the first,—little Agnes still keeping

her young flock quiet, and tolerably comfortable, and still calling on all the elders in succession to say their prayers, morning and night.

A third day came; and, whether on that or on the fourth I do not now recollect, but on one or other, there came a welcome gleam of hope. The arrangement of the snow drifts had shifted during the night; and, though the wooden bridge was still impracticable, a low wall had been exposed, over which, by a circuit which evaded the brook, it seemed possible that a road might be found into Grasmere. In some walls it was necessary to force gaps; but this was effected without much difficulty, even by children; for the Westmorland field walls are "open,"—that is, uncemented with mortar; and the push of a stick will generally detach so much from the upper part of any old crazy fence as to lower it sufficiently for female, or even for childish, steps to pass. The little boys accompanied their sister until she came to the other side of the hill: which, lying more sheltered from the weather, offered a path, onwards comparatively easy. Here they parted; and little Agnes pursued her solitary mission to the nearest house she could find accessible in Grasmere.

No house could have proved a wrong one in such a case. Miss Wordsworth and I often heard the description renewed of the horror which, in an instant, displaced the smile of hospitable greeting, when little weeping Agnes told her sad tale. No tongue can express the fervid sympathy which travelled through the vale, like fire in an American forest, when it was learned that neither George nor Sarah Green had been seen by their children since the day of the Langdale sale. Within half an hour, or little more, from the remotest parts of the valley—some of them distant nearly two miles

from the point of rendezvous—all the men of Grasmere had assembled at the little cluster of cottages called "Kirktown," from its adjacency to the venerable parish-church of St. Oswald. 'There were at the time' I settled in Grasmere—viz., in the spring of 1809, and, therefore, I suppose, in 1807-8, fifteen months previously—about sixty-three households in the vale: and the total number of souls was about 265 to 270: so that the number of fighting men would be about sixty or sixty-six, according to the common way of computing the proportion; and the majority were athletic and powerfully built. Sixty, at least, after a short consultation as to the plan of operations, and for arranging the kind of signals by which they were to communicate from great distances, and in the perilous events of mists or snowstorms, set off with the speed of Alpine hunters to the hills. The dangers of the undertaking were considerable, under the uneasy and agitated state of the weather; and all the women of the vale were in the greatest anxiety until night brought them back, in a body, unsuccessful. 'Three days at the least, and I rather think five, the search was ineffectual: which arose partly from the great extent of the ground to be examined, and partly from the natural mistake made of ranging almost exclusively during the earlier days on that part of the hills over which the path of Easedale might be presumed to have been selected under any reasonable latitude of circuitousness. But the fact is, when the fatal accident (for such it has often proved) of a permanent mist surprises a man on the hills, if he turns and loses his direction, he is a lost man; and, without doing this so as to lose the power of *s'orienter* all at once, it is yet well known how difficult it is to avoid losing it insensibly and by degrees.

Baffling snow-showers are the worst kind of mists. And the poor Greens had, under that kind of confusion, wandered many a mile out of their proper track; so that to search for them upon any line indicated by the ordinary probabilities would perhaps offer the slenderest chance for finding them.

The zeal of the people, meantime, was not in the least abated, but rather quickened, by the wearisome disappointments: every hour of daylight was turned to account: no man of the valley ever came home to meals: and the reply of a young shoemaker, on the fourth night's return, speaks sufficiently for the unabated spirit of the vale. Miss Wordsworth asked what he would do on the next morning. "Go up again, of course," was his answer. But what if to-morrow also should turn out like all the rest? "Why, go up in stronger force on the day after." Yet this man was sacrificing his own daily earnings, without a chance of recompense. At length sagacious dogs were taken up; and, about noonday, a shout from an ærial height, amongst thick volumes of cloudy vapour, propagated through repeating bands of men from a distance of many miles, conveyed as by telegraph into Grasmere the news that the bodies were found. George Green was lying at the bottom of a precipice from which he had fallen. Sarah Green was found on the summit of the precipice; and, by laying together all the indications of what had passed, and reading into coherency the sad hieroglyphics of their last agonies, it was conjectured that the husband had desired his wife to pause for a few minutes, wrapping her, meantime, in his own greatcoat, whilst he should go forward and reconnoitre the ground, in order to catch a sight of some object (rocky peak, or tarn, or peatfield) which might ascertain their real situation. Either



the snow above, already lying in drifts, or the blinding snow-storms driving into his eyes, must have misled him as to the nature of the circumjacent ground; for the precipice over which he had fallen was but a few yards from the spot in which he had quitted his wife. The depth of the descent and the fury of the wind (almost always violent on these cloudy altitudes) would prevent any distinct communication between the dying husband below and his despairing wife above; but it was believed by the shepherds best acquainted with the ground, and the range of sound as regarded the capacities of the human ear under the probable circumstances of the storm, that Sarah might have caught, at intervals, the groans of her unhappy partner, supposing that his death were at all a lingering one. Others, on the contrary, supposed her to have gathered this catastrophe rather from the want of any sounds, and from his continued absence, than from any one distinct or positive expression of it: both because the smooth and unruffled surface of the snow where he lay seemed to argue that he had died without a struggle, perhaps without a groan, and because that tremendous sound of "hurtling" in the upper chambers of the air which often accompanies a snowstorm, when combined with heavy gales of wind, would utterly suppress and stifle (as they conceived) any sounds so feeble as those from a dying man. In any case, and by whatever sad language of sounds or signs, positive or negative, she might have learned or guessed her loss, it was generally agreed that the wild shrieks heard towards midnight in Langdalehead announced the agonizing moment which brought to her now widowed heart the conviction of utter desolation and of final abandonment to her own solitary and fast-fleeing energies. It seemed

probable that the *sudden* disappearance of her husband from her pursuing eyes would teach her to understand his fate, and that the consequent indefinite apprehension of instant death lying all round the point on which she sat had kept her stationary to the very attitude in which her husband left her until her failing powers, and the increasing bitterness of the cold to one no longer in motion, would soon make those changes of place impossible which too awfully had made themselves known as dangerous. The footsteps in some places, wherever drifting had not obliterated them, yet traceable as to the outline, though partially filled up with later falls of snow, satisfactorily showed that, however much they might have rambled, after crossing and doubling upon their own tracks, and many a mile astray from their right path, they must have kept together to the very plateau or shelf of rock at which (*i.e.*, on which, and *below* which) their wanderings had terminated; for there were evidently no steps from this plateau in the retrograde order.

By the time they had reached this final stage of their erroneous course, all possibility of escape must have been long over for both alike; because their exhaustion must have been excessive before they could have reached a point so remote and high; and, unfortunately, the direct result of all this exhaustion had been to throw them farther off their home, or from "*any dwelling-place of man,*" than they were at starting. Here, therefore, at this rocky pinnacle, hope was extinct for the wedded couple, but not perhaps for the husband. It was the impression of the vale that perhaps, within half-an-hour before reaching this fatal point, George Green might, had his conscience or his heart allowed him in so base a desertion, have saved himself singly, without

any very great difficulty. It is to be hoped, however—and, for my part, I think too well of human nature to hesitate in believing—that not many, even amongst the meaner-minded and the least generous of men could have reconciled themselves to the abandonment of a poor fainting female companion in such circumstances. Still, though not more than most imperative duty, it was such a duty as most of his associates believed to have cost him (perhaps consciously) his life. It is an impressive truth that sometimes in the very lowest forms of duty, less than which would rank a man as a villain, there is, nevertheless, the sublimest ascent of self-sacrifice. To do *less* would class you as an object of eternal scorn. to do so much presumes the grandeur of heroism. For his wife not only must have disabled him greatly by clinging to his arm for support; but it was known, from her peculiar character and manner, that she would be likely to rob him of his coolness and presence of mind, by too painfully fixing his thoughts, where her own would be busiest, upon their helpless little family. “*Stung* with the thoughts of home”—to borrow the fine expression of Thomson in describing a similar case—alternately thinking of the blessedness of that warm fireside at Blentarn Ghyll which was not again to spread its genial glow through her freezing limbs, and of those darling little faces which, in this world, she was to see no more; unintentionally, and without being aware even of that result, she would rob the brave man (for such he was) of his fortitude, and the strong man of his *animal* resources. And yet (such, in the very opposite direction, was equally the impression universally through *Grasmere*), had Sarah Green foreseen, could her affectionate heart have guessed, even the tenth part of that love and

neighbourly respect for herself which soon afterwards expressed themselves in showers of bounty to her children: could she have looked behind the curtain of destiny sufficiently to learn that the very desolation of these poor children which wrung her maternal heart, and doubtless constituted to her the sting of death, would prove the signal and the pledge of such anxious guardianship as not many rich men's children receive, and that this overflowing offering to her own memory would not be a hasty or decaying tribute of the first sorrowing sensibilities, but would pursue her children steadily until their hopeful settlement in life: anything approaching this, known or guessed, would have caused her (so said all who knew her) to welcome the bitter end by which such privileges were to be purchased, and solemnly to breathe out into the ear of that holy angel who gathers the whispers of dying mothers torn asunder from their infants a thankful *Nunc dimittis* (Lord, now lettest thou thy servant depart in peace), as the farewell ejaculation rightfully belonging to the occasion.

The funeral of the ill-fated Greens was, it may be supposed, attended by all the Vale: it took place about eight days after they were found; and the day happened to be in the most perfect contrast to the sort of weather which prevailed at the time of their misfortune. Some snow still remained here and there upon the ground; but the azure of the sky was unstained by a cloud; and a golden sunlight seemed to sleep, so balmy and tranquil was the season, upon the very hills where the pair had wandered,—then a howling wilderness, but now a green pastoral lawn in its lower ranges, and a glittering expanse of virgin snow in its higher. George Green had, I believe, an elder family by a former wife; and it was for some of these children, who lived at a distance, and

who wished to give their attendance at the grave, that the funeral was delayed. At this point, because really suggested by the contrast of the funeral tranquillity with the howling tempest of the fatal night, it may be proper to remind the reader of Wordsworth's memorial stanzas :—

" Who weeps for strangers ? Many wept  
For George and Sarah Green :  
Wept for that pair's unhappy fate  
Whose graves may here be seen.

" By night upon these stormy fells  
Did wife and husband roam ;  
Six little ones at home had left,  
And could not find that home.

" For *any* dwelling-place of man  
As vainly did they seek :  
*He* peevish and a voice was heard—  
The widow's lonely shriek.

" Not many steps, and she was left  
A body without life - -  
A few short steps were the chain that bound  
The husband to the wife.

" *Now* do these sternly-featured hills  
Look gently on this grave ;  
And quiet *now* are the depths of air,  
As a sea without a wave.

" But deeper lies the heart of peace,  
In quiet more profound ;  
The heart of quietness is here  
Within this churchyard bound.

" And from all agony of mind  
It keeps them safe, and far  
From fear and grief, and from all need  
Of sun or girding star.

" O darkness of the grave! how deep,  
After that living night—  
That last and dreary living one  
Of sorrow and affright!

" O sacred marriage-bed of death!  
That keeps them side by side  
In bond of peace, in bond of love,  
That may not be untied."

—*Thomas De Quincey*

## ON THE CHOICE OF BOOKS

Advices, I believe, to young men, as to all men, are very seldom much valued. There is a great deal of advising, and very little faithful performing; and talk that does not end in any kind of action is better suppressed altogether. I would not, therefore, go much into advising; but there is one advice I must give you. In fact, it is the summary of all advices, and doubtless you have heard it a thousand times; but I must nevertheless let you hear it the thousand-and-first time, for it is most intensely true, whether you will believe it at present or not:—namely, That above all things the interest of your life depends on your being *diligent*, now while it is called to-day, in this place where you have come to get education! Diligent: that includes in it all virtues that a student can have; I mean it to include all those qualities of conduct that lead on to the acquirement of real instruction and improvement in such a place. If you will believe me, you who are young, yours is the golden season of life. As

you have heard it called, so it verily is, the seed-time of life; in which, if you do not sow, or if you sow tares instead of wheat, you cannot expect to reap well afterwards, and you will arrive at little. And in the course of years, when you come to look back, if you have not done what you have heard from your advisers,—and among many counsellors there is wisdom,—you will bitterly repent when it is too late. The habits of study acquired at Universities are of the highest importance in after-life. At the season when you are young in years, the whole mind is, as it were, fluid, and is capable of forming itself into any shape that the owner of the mind pleases to allow it, or constrain it, to form itself into. The mind is then in a plastic or fluid state; but it hardens gradually, to the consistency of rock or iron, and you cannot alter the habits of an old man: he, as he has begun, so he will proceed and go on to the last.

By diligence I mean, among other things, and 'very chiefly too,—honesty, in all your inquiries, and in all you are about. Pursue your studies in the way your conscience can name honest. More and more endeavour to do that. Keep, I should say for one thing, an accurate separation between what you have really come to know in your minds and what is still unknown. Leave all that latter on the hypothetical side of the barrier, as things afterwards to be acquired, if acquired at all; and be careful not to admit a thing as known when you do not yet know it. Count a thing known only when it is imprinted clearly on your mind, and has become transparent to you, so that you may survey it on all sides with intelligence. There is such a thing as a man endeavouring to persuade himself, and endeavouring to persuade others, that he knows things, when he does not

know more than the outside skin of them; and yet he goes flourishing about with them. There is also a process called cramming, in some Universities,—that is, getting-up such points of things as the examiner is likely to put questions about. Avoid all that, as entirely unworthy of an honourable mind. Be modest, and humble, and assiduous in your attention to what your teachers tell you, who are profoundly interested in trying to bring you forward in the right way, so far as they have been able to understand it. Try all things they set before you, in order, if possible, to understand them, and to follow and adopt them in proportion to their fitness for you. Gradually see what kind of work you individually can do; it is the first of all problems for a man to find out what kind of work he is to do in this universe. In short, morality as regards study is, as in all other things, the primary consideration, and overrules all others. A dishonest man cannot do anything real; he never will study with real fruit; and perhaps it would be greatly better if he were tied up from trying it. He does nothing but darken counsel by the words he utters. That is a very old doctrine, but a very true one; and you will find it confirmed by all the thinking men that have ever lived in this long series of generations of which we are the latest.

I daresay you know, very many of you, that it is now some seven hundred years since Universities were first set up in this world of ours. Abelard and other thinkers had arisen with doctrines in them which people wished to hear of, and students flocked towards them from all parts of the world. There was no getting the thing recorded in books, as you now may. You had to hear the man speaking to you vocally, or else you could not learn at all what it was that he wanted



to say. And so they gathered together, these speaking ones,—the various people who had anything to teach;—and formed themselves gradually, under the patronage of kings and other potentates who were anxious about the culture of their populations, and nobly studious of their best benefit; and became a body-corporate, with high privileges, high dignities, and really high aims, under the title of a University.

Possibly too you may have heard it said that the course of centuries has changed all this; and that 'the true University of our days is a Collection of Books.' And beyond doubt, all this is greatly altered by the invention of Printing, which took place about midway between us and the origin of Universities. Men have not now to go in person to where a Professor is actually speaking; because in most cases you can get his doctrine out of him through a book; and can then read it, and read it again and again, and study it. That is an immense change, that one fact of Printed Books. And I am not sure that I know of any University in which the whole of that fact has yet been completely taken in, and the studies moulded in complete conformity with it. Nevertheless, Universities have, and will continue to have, an indispensable value in society;—I think, a very high, and it might be, almost the highest value.

It remains, however, practically a most important truth, what I alluded to above, that the main use of Universities in the present age is that, after you have done with all your classes, the next thing is a collection of books, a great library of good books, which you proceed to study and to read. What the Universities can mainly do for you,—what I have found the University did for me, is, That it taught me to

read, in various languages, in various sciences; so that I could go into the books which treated of these things, and gradually penetrate into any department I wanted to make myself master of, as I found it suit me.

Well, Gentlemen, whatever you may think of these historical points, the clearest and most imperative duty lies on every one of you to be assiduous in your reading. Learn to be good readers,—which is perhaps a more difficult thing than you imagine. Learn to be discriminative in your reading; to read faithfully, and with your best attention, all kinds of things which you have a real interest in, a real not an imaginary, and which you find to be really fit for what you are engaged in. Of course, at the present time, in a great deal of the reading incumbent on you, you must be guided by the books recommended by your Professors for assistance towards the effect of their prelections. And then, when you leave the University, and go into studies of your own, you will find it very important that you have chosen a field, some province specially suited to you, in which you can study and work. The most unhappy of all men is the man who cannot tell what he is going to do, who has got no work cut-out for him in the world, and does not go into it. For work is the grand cure of all the maladies and miseries that ever beset mankind,—honest work, which you intend getting done.

If, in any vacant vague time, you are in a strait as to choice of reading,—a very good indication for you, perhaps the best you could get, is towards some book you have a great curiosity about. You are then in the readiest and best of all possible conditions to improve by that book. It is analogous to what doctors tell us about the physical health

and appetites of the patient. You must learn, however, to distinguish between false appetite and true. \* There is such a thing as a false appetite, which will lead a man into vagaries with regard to diet; will tempt him to eat spicy things, which he should not eat at all, nor would, but that the things are toothsome, and that he is under a momentary baseness of mind. A man ought to examine and find out what he really and truly has an appetite for, what suits his constitution and condition; and that, doctors tell him, is in general the very thing he ought to have. And so with books.

As applicable to all of you, I will say, that it is highly expedient to go into History; to inquire into what has passed before you on this Earth, and in the Family of Man.

The history of the Romans and Greeks will first of all concern you; and you will find that the classical knowledge you have got will be extremely applicable to elucidate that. There you have two of the most remarkable races of men in the world set before you, calculated to open innumerable reflections and considerations; a mighty advantage, if you can achieve it;—to say nothing of what their two languages will yield you, which your Professors can better explain; model languages, which are universally admitted to be the most perfect forms of speech we have yet found to exist among men. And you will find, if you read well, a pair of extremely remarkable nations, shining in the records left by themselves, as a kind of beacon, or solitary mass of illumination, to light up some noble forms of human life for us, in the otherwise utter darkness of the past ages; and it will be well worth your while if you can get into the understanding of what these people were, and what they did. You will find a great deal of hearsay, of empty rumour

and tradition, which does not touch on the matter; but perhaps some of you will get to see the old Roman and the old Greek face to face; you will know in some measure how they contrived to exist, and to perform their feats in the world.

I believe, also, you will find one important thing not much noted, That there was a very great deal of deep religion in both nations. This is pointed out by the wiser kind of historians, and particularly by Ferguson, who is very well worth reading on Roman History,—and who, I believe, was an alumnus of our own University. His book is a very creditable work.\* He points out the profoundly religious nature of the Roman people, notwithstanding their ruggedly positive, defiant and fierce ways. They believed that Jupiter Optimus Maximus was lord of the universe, and that he had appointed the Romans to become the chief of nations, provided they followed his commands,—to brave all danger, all difficulty, and stand up with an invincible front, and be ready to do and die; and also to have the same sacred regard to truth of promise, to thorough veracity, thorough integrity, and all the virtues that accompany that noblest quality of man, valour,—to which latter the Romans gave the name of 'virtue' proper (*virtus*, manhood), as the crown and summary of all that is ennobling for a man. In the literary ages of Rome this religious feeling had very much decayed away; but it still retained its place among the lower classes of the Roman people. Of the deeply religious nature of the Greeks, along with their beautiful and sunny effulgences of art, you have striking proof, if you look for it. In the tragedies of Sophocles there is a most deep-toned recognition of the eternal justice of Heaven, and the unfailing punishment

of crime against the laws of God. I believe you will find in all histories of nations, that this has been at the origin and foundation of them all; and that no nation which did not contemplate this wonderful universe with an awestricken and reverential belief that there was a great unknown, omnipotent, and all-wise and all-just Being, superintending all men in it, and all interests in it,—no nation ever came to very much, nor did any man either, who forgot that. If a man did forget that, he forgot the most important part of his mission in this world.

One remark more about your reading. I do not know whether it has been sufficiently brought home to you that there are two kinds of books. When a man is reading on any kind of subject, in most departments of books,—in all books, if you take it in a wide sense,—he will find that there is a division into good books and bad books. Everywhere a good kind of book and a bad kind of book. I am not to assume that you are unacquainted, or ill acquainted, with this plain fact; but I may remind you that it is becoming a very important consideration in our day. And we have to cast aside altogether the idea people have, that if they are reading any book, that if an ignorant man is reading any book, he is doing rather better than nothing at all. I must entirely call that in question; I even venture to deny that. It would be much safer and better for many a reader, that he had no concern with books at all. There is a number, a frightfully increasing number, of books that are decidedly, to the readers of them, not useful. But an ingenuous reader will learn, also, that a certain number of books were written by a supremely noble kind of people,—not a very great number of books, but still a number fit to occupy all your

reading industry, do adhere more or less to that side of things. In short, as I have written it down somewhere else, I conceive that books are like men's souls; divided into sheep and goats. Some few are going up, and carrying us up, heavenward; calculated, I mean, to be of priceless advantage in teaching,—in forwarding the teaching of all generations. Others, a frightful multitude, are going down, down; doing ever the more and the wider and the wilder mischief. Keep a strict eye on that latter class of books, my young friends !—

And for the rest, in regard to all your studies and readings here, and to whatever you may learn, you are to remember that the object is not particular knowledges,—not that of getting higher and higher, in technical perfections, and all that sort of thing. There is a higher aim lying at the rear of all that, especially among those who are intended for literary or speaking pursuits, or the sacred profession. You are ever to bear in mind that there lies behind that the acquisition of what may be called wisdom;—namely, sound appreciation and just decision as to all the objects that come round you, and the habit of behaving with justice, candour, clear insight, and loyal adherence to fact. Great is wisdom; infinite is the value of wisdom. It cannot be exaggerated; it is the highest achievement of man: 'Blessed is he that getteth understanding.' And that I believe, on occasion, may be missed very easily; never more easily than now, I sometimes think. If that is a failure, all is failure !

Why tell me that a man is a fine speaker, if it is not the truth that he is speaking ? Phocion, who mostly did not speak at all, was a great deal nearer hitting the mark than Demosthenes.

Such considerations and manifold more connected with them,—innumerable considerations, resulting from observation of the world at this epoch,—have led various people to doubt of the salutary effect of 'vocal education altogether. I do not mean to say it should be entirely excluded; but I look to something that will take hold of the matter much more closely, and not allow it to slip out of our fingers, and remain worse than it was. For, if a 'good speaker,' never so eloquent, does not see into the fact, and is not speaking the truth of that, but the untruth and the mistake of that,—is there a more horrid kind of object in creation? Of such speech I hear all manner of people say, "How excellent!" Well, really it is not the speech, but the thing spoken, that I am anxious about! I really care very little how the man said it, provided I understand him, and it be true. Excellent speaker? But what if he is telling me things that are contrary to the fact; what if he has formed a wrong judgment about the fact,—if he has in his mind no power to form a right judgment in regard to the matter? An excellent speaker of that kind is, as it were, saying, "Ho, every one that wants to be persuaded of the thing that is not true; here is the man for you!" I recommend you to be very chary of that kind of excellent speech.

Man is born to expend every particle of strength that God Almighty has given him, in doing the work he finds he is fit for; to stand up to it to the last breath of life, and do his best. We are called upon to do that; and the reward we all get,—which we are perfectly sure of, if we have merited it,—is that we have got the work done, or at least that we have tried to do the work. For that is a great blessing in itself; and I should say, there is not very

much more reward than that going in this world. If the man gets meat and clothes, what matters it whether he buy those necessities with seven thousand a year, or with seven million, could that be, or with seventy pounds a year? He can get meat and clothes for that; and he will find intrinsically, if he is a wise man, wonderfully little real difference.

On the whole, avoid what is called ambition; that is not a fine principle to go upon,—and it has in it all degrees of *vulgarity*, if that is a consideration. ‘Seekest thou great things, seek them not:’ I warmly second that advice of the wisest of men. Don’t be ambitious; don’t too much need success; be loyal and modest. Cut down the proud towering thoughts that get into you, or see that they be pure as well as high. There is a nobler ambition than the gaining of all California would be, or the getting of all the suffrages that are on the Planet just now.

Finally, Gentlemen, I have one advice to give you, which is practically of very great importance, though a very humble one. In the midst of your zeal and ardour,—for such, I foresee, will rise high enough, in spite of all the counsels to moderate it that I can give you,—remember the care of health. I have no doubt you have among you young souls ardently bent to consider life cheap, for the purpose of getting forward in what they are aiming at of high; but you are to consider throughout, much more than is done at present, and what it would have been a very great thing for me if I had been able to consider, that health is a thing to be attended to continually; that you are to regard that as the very highest of all temporal things for you. There is no kind of achievement you could make in the world that is



equal to perfect health. What to it are nuggets and millions ? The French financier said, " Why is there no sleep to be sold ! " Sleep was not in the market at any quotation.

On the whole, I would bid you stand up to your work, whatever it may be, and not be afraid of it; not in sorrows or contradictions to yield, but to push on towards the goal. And don't suppose that people are hostile to you or have you at ill-will, in the world. In general, you will rarely find anybody designedly doing you ill. You may feel often as if the whole world were obstructing you, setting itself against you : but you will find that to mean only, that the world is travelling in a different way from you, and, rushing on in its own path, heedlessly treads on you. That is mostly all : to you no specific ill-will;—only each has an extremely good-will to himself which he has a right to have, and is rushing on towards his object. If you find many people who are hard and indifferent to you, in a world which you consider to be inhospitable and cruel, as often indeed happens to a tender-hearted, striving young creature, you will also find there are noble hearts who will look kindly on you; and their help will be precious to you beyond price. You will get good and evil as you go on, and have the success that has been appointed you.

—*Thomas Carlyle*

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## THE IMPEACHMENT OF WARREN HASTINGS

In the mean time, the preparations for the trial had proceeded rapidly; and on the thirteenth of February, 1788, the sittings of the Court commenced. There have been spectacles more dazzling to the eye, more gorgeous with jewellery and cloth of gold, more attractive to grown-up children, than that which was then exhibited at Westminster; but, perhaps, there never was a spectacle so well calculated to strike a highly cultivated, a reflecting, an imaginative mind. All the various kinds of interest which belong to the near and to the distant, to the present and to the past, were collected on one spot, and in one hour. All the talents and all the accomplishments which are developed by liberty and civilisation were now displayed, with every advantage that could be derived both from co-operation and from contrast. Every step in the proceedings carried the mind either backward, through many troubled centuries, to the days when the foundations of our constitution were laid; or far away, over boundless seas and deserts, to dusky nations living under strange stars, worshipping strange gods, and writing strange characters from right to left. The High Court of Parliament was to sit, according to forms handed down from the days of the Plantagenets, on an Englishman accused of exercising tyranny over the lord of the holy city of Benares, and over the ladies of the princely house of Oude.

The place was worthy of such a trial. It was the great hall of William Rufus, the hall which had resounded with acclamations at the inauguration of thirty kings, the hall which had witnessed the just sentence of Bacon and the just

absolution of Somers, the hall where the eloquence of Strafford had for a moment awed and melted a victorious party inflamed with just resentment, the hall where Charles had confronted the High Court of Justice with the placid courage which has half redeemed his fame. Neither military nor civil pomp was wanting. The avenues were lined with grenadiers. The streets were kept clear by cavalry. The peers, robed in gold and ermine, were marshalled by the heralds under Garter King-at-arms. The judges in their vestments of state attended to give advice on points of law. Near a hundred and seventy lords, three-fourths of the Upper House as the Upper House then was, walked in solemn order from their usual place of assembling to the tribunal. The junior baron present led the way, George Elliott, Lord Heathfield, recently ennobled for his memorable defence of Gibraltar against the fleets and armies of France and Spain. The long procession was closed by the Duke of Norfolk, Earl Marshal of the realm, by the great dignitaries, and by the brothers and sons of the King. Last of all came the Prince of Wales, conspicuous by his fine person and noble bearing. The grey old walls were hung with scarlet. The long galleries were crowded by an audience such as has rarely excited the fears or the emulation of an orator. There were gathered together, from all parts of a great, free, enlightened and prosperous empire, grace and female loveliness, wit and learning, the representatives of every science and of every art. There were seated round the Queen the fair-haired young daughters of the house of Brunswick. There the Ambassadors of great Kings and Commonwealths gazed with admiration on a spectacle which no other country in the world could present. There Siddons, in the prime of her

majestic beauty, looked with emotion on a scene surpassing all the imitations of the stage. There the historian of the Roman Empire thought of the days when Cicero pleaded the cause of Sicily against Verres, and when, before a senate which still retained some show of freedom, Tacitus thundered against the oppressor of Africa. There were seen, side by side, the greatest painter and the greatest scholar of the age. The spectacle had allured Reynolds from that casel which has preserved to us the thoughtful foreheads of so many writers and statesmen, and the sweet smiles of so many noble matrons. It had induced Parr to suspend his labours in that dark and profound mine from which he had extracted a vast treasure of erudition, a treasure too often buried in the earth, too often paraded with injudicious and inelegant ostentation, but still precious, massive, and splendid. There too was she, the beautiful mother of a beautiful race, the Saint Cecilia whose delicate features, lighted up by love and music, art has rescued from the common decay. There were the members of that brilliant society which quoted, criticised, and exchanged repartees, under the rich peacock-hangings of Mrs. Montague. And there the ladies whose lips, more persuasive than those of Fox himself, had carried the Westminster election against palace and treasury, shone round Georgiana, Duchess of Devonshire.

The sergeants made proclamation. Hastings advanced to the bar and bent his knee. The culprit was indeed not unworthy of that great presence. He had ruled an extensive and populous country, and made laws and treaties, had sent forth armies, had set up and pulled down princes. And in his high place, he had so borne himself, that all had feared him, that most had loved him, and that hatred itself could

deny him no title to glory, except virtue. He looked like a great man, and not like a bad man. A person small and emaciated, yet deriving dignity from a carriage which, while it indicated deference to the court, indicated also habitual self-possession and self-respect, a high and intellectual forehead, a brow pensive, but not gloomy, a mouth of inflexible decision, a face pale and worn, but serene, on which was written, as legibly as under the picture in the council-chamber at Calcutta, *Mens aequa in arduis*; such was the aspect with which the great pro-consul presented himself to his judges.

His counsel accompanied him, men all of whom were afterwards raised by their talents and learning to the highest posts in their profession, the bold and strong-minded Law, afterwards Chief Justice of the King's Bench; the more humane and eloquent Dallas, afterwards Chief Justice of the Common Pleas; and Plomer who, near twenty years later, successfully conducted in the same high court the defence of Lord Melville, and subsequently became Vice-Chancellor and Master of the Rolls.

But neither the culprit nor his advocates attracted so much notice as the accusers. In the midst of the blaze of red drapery, a space had been fitted up with green benches and tables for the Commons. The managers, with Burke at their head, appeared in full dress. The collectors of gossip did not fail to remark that even Fox, generally so regardless of his appearance, had paid to the illustrious tribunal the compliment of wearing a bag and sword. Pitt had refused to be one of the conductors of the impeachment; and his commanding, copious and sonorous eloquence was wanting to that great muster of various talents. Age and blindness had unfitted Lord North for the duties of a public prosecutor;

and his friends were left without the help of his excellent sense, his tact and his urbanity. But inspite of the absence of these two distinguished members of the Lower House, the box in which the managers stood contained an array of speakers such as perhaps had not appeared together since the great age of Athenian eloquence. There were Fox and Sheridan, the English Demosthenes and the English Hyperides. There was Burke, ignorant, indeed, or negligent of the art of adapting his reasonings and his style to the capacity and taste of his hearers, but in amplitude of comprehension and richness of imagination superior to every orator, ancient or modern. There, with eyes reverentially fixed on Burke, appeared the finest gentleman of the age, his form developed by every manly exercise, his face beaming with intelligence and spirit, the ingenious, the chivalrous, the high-souled Windham. Nor, though surrounded by such men, did the youngest manager pass unnoticed. At an age when most of those who distinguish themselves in life are still contending for prizes and fellowships at college, he had won for himself a conspicuous place in Parliament. No advantage of fortune or connexion was wanting that could set off to the height his splendid talents and his unblemished honour. At 'twenty-three he had been thought worthy to be ranked with the veteran statesmen who appeared as the delegates of the British Commons, at the bar of the British nobility.

The charges and the answers of Hastings were first read. The ceremony occupied two whole days, and was rendered less tedious than it would otherwise have been by the silver voice and just emphasis of Cowper, the clerk of the court, a near relation of the amiable poet. On the third day Burke rose. Four sittings were occupied by his opening

speech, which was intended to be a general introduction to all the charges. With an exuberance of thought and a splendour of diction which more than satisfied the highly raised expectation of the audience, he described the character and institutions of the natives of India, recounted the circumstances in which the Asiatic empire of Britain had originated, and set forth the constitution of the Company and of the English Presidencies. Having thus attempted to communicate to his hearers an idea of Eastern society, as vivid as that which existed in his own mind, he proceeded to arraign the administration of Hastings as systematically conducted in defiance of morality and public law. The energy and pathos of the great orator extorted expressions of unwonted admiration from the stern and hostile Chancellor, and, for a moment, seemed to pierce even the resolute heart of the defendant. The ladies in the galleries, unaccustomed to such displays of eloquence, excited by the solemnity of the occasion, and perhaps not unwilling to display their taste and sensibility, were in a state of uncontrollable emotion. Handkerchiefs were pulled out; smelling bottles were handed round; hysterical sobs and screams were heard: and Mrs. Sheridan was carried out in a fit. At length the orator concluded. Raising his voice till the old arches of Irish oak resounded, 'Therefore,' said he, 'hath it with all confidence been ordered, by the Commons of Great Britain, that I impeach Warren Hastings of high crimes and misdemeanours. I impeach him in the name of the Commons' House of Parliament, whose trust he has betrayed. I impeach him in the name of the English nation, whose ancient honour he has sullied. I impeach him in the name of the people of India, whose rights he has trodden under

foot, and whose country he has turned into a desert. Lastly, in the name of human nature itself, in the name of both sexes, in the name of every age, in the name of every rank, I impeach the common enemy and oppressor of all ! ' .

—Lord Macaulay

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## ON MORAL CULTURE

We are now come to the most important of the three great chapters of self-culture. The moral nature of man supplies him both with the motive and the regulative power, being in fact the governor, and lord, and legitimate master of the whole machine. Moral excellence is, therefore, justly felt to be an indispensable element in all forms of human greatness. A man be as brilliant, as clever, as strong, and as broad as you please : and with all this, if he is not good, he may be a paltry fellow ; and even the sublime which he seems to reach, in his most splendid achievements, is only a brilliant sort of badness. The first Napoleon, in his thunderous career over our western world was a notable example of super-human force in a human shape, without any real human greatness. It does not appear that he was naturally what we should call a bad man ; but, devoting himself altogether to military conquest and political ascendancy, he had no occasion to exercise any degree of that highest excellence which grows out of unselfishness, and so, as a moral man, he lived and died very poor and very small.



But it is not only conquerors and politicians that, from a defect of the moral element, fail to achieve real greatness. "Nothing," says Hartley, "can easily exceed the vain-glory, self-conceit, arrogance, emulation, and envy, that are to be found in the eminent professors of the sciences, mathematics, natural philosophy, and even divinity itself." Nor is there any reason to be astonished at this. The moral nature, like everything else, if it is to grow into any sort of excellence, demands a special culture; and, as our passions, by their very nature, like the winds, are not easy of control, and our actions are the outcome of our passions, it follows that moral excellence will in no case be an easy affair, and in its highest grades will be the most arduous, and, as such, the most noble achievement of a thoroughly accomplished humanity. It was an easy thing for Lord Byron to be a great poet; it was merely indulging his nature; he was an eagle, and must fly; but to have curbed his wilful humour, soothed his fretful discontent, and learned to behave like a reasonable being and a gentleman, that was a difficult matter, which he does not seem ever seriously to have attempted. His life, therefore, with all his genius, and fits of occasional sublimity, was on the whole, a terrible failure, and a great warning to all who are willing to take a lesson. Let every one, therefore, who would not suffer shipwreck on the great voyage of life, stamp seriously into his soul, before all things, the great truth of the Scripture text,—"**ONE THING IS NEEDFUL.**" Money is not needful; power is not needful; cleverness is not needful; fame is not needful; liberty is not needful; even health is not the one thing needful; but character alone—a thoroughly cultivated will—is that which can truly save us; and if we are not saved in this sense,

we must certainly be damned. There is no point of indifference in this matter, where a man can safely rest, saying to himself, If I don't get better, I shall certainly not get worse. He will unquestionably get worse. The unselfish part of his nature, if left uncultivated, will, like every other neglected function, tend to shrink into a more meagre vitality and more stunted proportions. Let us gird up our loins, therefore, and quit us like men: and, having by the golden gift of God the glorious lot of living once for all, let us endeavour to live nobly.

It may be well, before entering into any detail, to indicate, in a single word, the connection between morality and piety, which is not always correctly understood. A certain school of British moralists, from Jeremy Bentham downwards, have set themselves to tabulate a scheme of morals without any reference to religion, which, to say the least of it, is a very unnatural sort of divorce, and a plain sign of a certain narrowness and incompleteness in the mental constitution of those who advocate such views. But to a healthy human feeling there must always be something very inadequate, say rather something abnormal and monstrous, in this phasis of morality. It is as if a good citizen in a monarchy were to pay all the taxes conscientiously, serve his time in the army, and fight the battles of his country bravely, but refuse to take off his hat to the Queen when she passed. If we did not note such a fellow altogether with a black mark, as a disloyal and disaffected subject, we should feel a good-natured contempt for him, as a crotchety person and unmannerly. So it is exactly with atheists whether speculative or practical; they are mostly crotchety-mongers and puzzle-brains; fellows who

spin silken ropes in which to strangle themselves. But to ignore the supreme fact of the existence of God in the world is to attempt to conceive the steam-engine without the intellect of James Watt; it is to make a map of the aqueducts that supply a great city with water, without indicating the fountainhead from which they are supplied; it is to stop short of the one fact which renders all the other facts possible; it is to leave the body without the head. The fountain of all the nobler morality is moral inspiration from within; and the feeder of this fountain is God.

I will now specialise a few of those virtues the attainment of which should be an object of lofty ambition to young men desirous of making the most of the divine gift of life. Every season and every occasion makes its own imperious demand, and presents its peculiar opportunity of glorious victory or ignoble defeat in the great battle of existence. Primroses grow only in the spring; and certain virtues, if they do not put forth vigorous shoots in youth, are not likely to show any luxuriant leafage in after age.

First, there is OBEDIENCE. There is a great talk in these days about liberty, and no doubt liberty is a very good thing, and highly venerated by all healthy creatures; but it is necessary that we should understand exactly what this thing means. It means only that in the exercise of all natural energies, each creature shall be free from every sort of conventional, artificial, and painful restriction. Such liberty is unquestionably an unqualified good, but it does not bring a man very far. It fixes only the starting-point in the race of life. It gives a man a stage to play on, but it says nothing of part he has to play, or of the style in which he must play it. Beyond this necessary starting-point, all

further action in life, so far from being liberty, is only a series of limitations. All regulation is limitation; and regulation is only another name for reasoned existence. And, as the regulations to which men must submit are not always or generally those which they have willingly laid down for themselves, but rather for the most part those which have been laid down by others for the general good of society, it follows, that whosoever will be a good member of any social system must learn, in the first place to OBEY. The law, the army, the church, the state service, every field of life and every sphere of action, are only the embodied illustrations of this principle. Freedom, of course, is left to the individual in his own individual sphere. To leave him no freedom were to make him a mere machine, and to annihilate his humanity; but, so far as he acts in a social capacity, he cannot be free from the limitations that bind the whole into a definite and consistent unity. He may be at the very top of the social ladder, but, like the Pope—SERVUS SERVORUM—only the more a slave for that. The brain can no more disown the general laws of the organism than the foot can. The loyal obedience of each member is at once its duty and its safety. Every random or wilful move is a chink opened in the door, which, if it be taught to gape wider, will in due season let in chaos. Let the old Roman submission to authority be cultivated by all young men as a virtue at once most characteristically social, and most becoming in unripe years. Let the thing commanded by a superior authority be done simply because it is commanded, and let it be done with punctuality. Nothing commends a young man so much to his employers as accuracy and punctuality in the conduct of business. And no wonder. On each man's exactitude in

doing his special best depends the comfortable and easy going of the whole machine. In the complicated tasks of social life no genius and no talent can compensate for the lack of obedience. If the clock goes fitfully, no body knows the time of day; and, if your allotted task is a necessary link in the chain of another man's work, you are his clock, and he ought to be able to rely on you. The greatest praise that can be given to the member of any association is in these terms:—*This is a man who always does what is required of him, and who always appears at the hour when he is expected to appear.*

The next grand virtue which a young man should specially cultivate is TRUTHFULNESS. I believe, with Plato, that a lie is a thing naturally hateful both to gods and men; and young persons specially are naturally truthful; but fear and vanity, and various influences, and interests affecting self, may check and overgrow this instinct, so as to produce a very hollow and worthless manhood. John Stuart Mill, in one of his political pamphlets, told the working classes of England that they were mostly liars; and yet he paid them the compliment of saying that they were the only working class in Europe who were inwardly ashamed of the baseness which they practised. A young man in his first start of life should impress on his mind strongly that he lives in a world of stern realities, where no mere show can permanently assert itself as substance. Whoever in any special act is studious to make an outward show, to which no inward substance corresponds, is acting a lie, which may help him out of a difficulty perhaps for the occasion, but, like silvered copper, will be found out in due season. Plated work will never stand the tear and wear of life like the genuine metal; believe

this. What principally induces men to act this sort of social lie is, with persons in trade, love of gain; but with young men, to whom I now speak, either laziness, vanity, or cowardice; and against these three besetting sins, therefore, a young man should set a special guard. Lazy people are never ready with the right article when it is wanted, and accordingly they present a false one, as when a schoolboy, when called upon to translate a passage from a Greek or Latin author, reads from a translation on the opposite page. What is this but a lie? The teacher wishes to know what you have in your brain, and you give him what you take from a piece of paper, not the produce of your brain at all. All flimsy, shallow, and superficial work, in fact, is a Lie, of which a man ought to be ashamed. Vanity is another provocative of lies. From a desire to appear well before others, young men, who are naturally ignorant and inexperienced, will sometimes be tempted to pretend that they know more than they actually do know, and may thus get into a habit of dressing up their little with the air and attitude of much, in such a manner as to convey a false impression of their own importance. Let a man learn as early as possible honestly to confess his ignorance, and he will be a gainer by it in the long run; otherwise the trick by which he veils his ignorance from others may become a habit by which he conceals it from himself, and learns to spend his whole life in an element of delusive show, to which no reality corresponds. But it is from deficiency of courage rather than from the presence of vanity that a young man may expect to be most sorely tried. Moral courage is unquestionably, if the most manly, certainly the rarest of the social virtues. Neither, indeed, is it desirable always to

speak all the truth that a man may happen to know; and offence, though it must sometimes be given, ought never to be courted. Nevertheless there are occasions when a man must speak boldly out, even at the risk of plucking the beard of fair authority somewhat rudely. If he does not do so he is a coward and a poltroon, and not the less so because he has nine hundred and ninety-nine lily-livered followers at his back.

I don't know a better advice to a young man than NEVER TO BE IDLE. No young person can go far wrong who devotes a certain amount of time regularly to a definite course of work: how much that portion of time should be, of course depends on circumstances; but let it, at all events, be filled up with a prescribed continuity of something; one hour a day persistently devoted to one thing, like a small seed, will yield a large increase at the year's end. Random activity, jumping from one thing to another without a plan, is little better, in respect of any valuable intellectual result, than absolute idleness. An idle man is like a housekeeper who keeps the doors open for any burglar. The best preventive against idleness is to start with the deep-seated conviction of the earnestness of life. Whatever men say of the world, it is certainly no stage for trifling; in a scene where all are at work idleness can lead only to wreck and ruin. "LIFE IS SHORT, ART LONG, OPPORTUNITY FLEETING, EXPERIMENT SLIPPERY, JUDGMENT DIFFICULT."

—John Stuart Blackie

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## . CAIRO TO SUEZ

The 'dromedary' of Egypt and Syria is not the two humped animal described by that name in books of natural history, but is in fact of the same family as the camel, standing towards his more clumsy fellow-slave in about the same relation as a racer to a cart-horse. The fleetness and endurance of this creature are extraordinary. It is not usual to force him into a gallop, and I fancy, from his make, that it would be quite impossible for him to maintain that pace for any length of time; but the animal is on so large a scale, that the jog-trot at which he is generally ridden implies a progress of perhaps ten or twelve miles an hour, and this pace, it is said, he can keep up incessantly, without food or water, or rest, for three whole days and nights.

Of the two dromedaries which I had obtained for this journey, I mounted one myself, and put Dthemetri on the other. My plan was to ride on with Dthemetri to Suez as rapidly as the fleetness of the beasts would allow, and to let Mysseri (then still remaining weak from the effects of his late illness) come quietly on with the camels and baggage.

The trot of the dromedary is a pace terribly disagreeable to the rider, until he becomes a little accustomed to it; but after the first half hour I so far schooled myself to this new exercise that I felt capable of keeping it up (though not without aching limbs) for several hours together. Now, therefore, I was anxious to dart forward, and annihilate at once the whole space that divided me from the Red Sea. Dthemetri, however, could not get on at all: every attempt at trotting seemed to threaten the utter dislocation of his



whole frame; and indeed I doubt whether any one of Dthemetri's age (nearly forty, I think), and unaccustomed to such exercise, could have borne it at all easily. Besides, the dromedary which fell to his lot was evidently a very bad one; he every now and then came to a dead stop, and coolly knelt down, as though suggesting that the rider had better get off at once, and abandon the experiment as one that was utterly hopeless.

When for the third or fourth time I saw Dthemetri thus planted, I lost my patience and went on without him. For about two hours, I think, I advanced without once looking behind me. I then paused, and cast my eyes back to the western horizon. There was no sign of Dthemetri, nor of any other living creature. This I expected, for I knew that I must have far out-distanced all my followers. I had ridden away from my party merely by way of humouring my impatience, and with the intention of stopping as soon as I felt tired, until I was overtaken. I now observed, however (this I had not been able to do whilst advancing so rapidly), that the track which I had been following was seemingly the track of only one or two camels. I did not fear that I had diverged very largely from the true route, but still I could not feel any reasonable certainty that my party would follow any line of march within sight of me.

I had to consider, therefore, whether I should remain where I was upon the chance of seeing my people come up, or whether I should push on alone, and find my own way to Suez. I had now learned that I could not rely upon the continued guidance of any track, but I knew that (if maps were right) the point for which I was bound bore just due

East of Cairo, and I thought that, although I might miss the line leading most directly to Suez, I could not well fail to find my way sooner or later to the Red Sea. The worst of it was that I had no provision of food or water with me, and already I was beginning to feel thirst. I deliberated for a minute, and then determined that I would abandon all hope of seeing my party again in the Desert, and would push forward as rapidly as possible towards Suez.'

It was not without a sensation of awe that I swept with my sight the vacant round of the horizon, and remembered that I was all alone and unprovisioned in the midst of the arid waste, but this very awe gave tone and zest to the exultation with which I felt myself launched. Hitherto in all my wanderings I had been under the care of other people—sailors, Tatars, guides, and dragomen had watched over my welfare; but now, at last, I was here in this African desert, and *I myself, and no other, had charge of my life.* I liked the office well: I had the greatest part of the day before me, a very fair 'dromedary, a fur pelisse, and a brace of pistols, but no bread, and worst of all, no water; for that I must ride,—and ride I did.

For several hours I urged forward my beast at a rapid, though steady pace, but at length the pangs of thirst began to torment me. I did not relax my pace, however; and I had not suffered long, when a moving object appeared in the distance before me. The intervening space was soon traversed, and I found myself approaching a Bedouin Arab, mounted on a camel, attended by another Bedouin on foot. They stopped. I saw that there hung from the pack-saddle of the camel one of the large skin water-flasks commonly carried in the desert, and it seemed to be well filled. I

steered my dromedary close up alongside of the mounted Bedouin, caused my beast to kneel down, then alighted, and keeping the end of the halter in my hand, went up to the mounted Bedouin without speaking, took hold of his water-flask, opened it, and drank long and deep from its leathern lips. Both of the Bedouins stood fast in amazement, and mute horror; and really if they had never happened to see a European before, the apparition was enough to startle them. To see for the first time a coat and a waistcoat with the semblance of a white human face at the top, and for this ghastly figure to come swiftly out of the horizon, upon a fleet dromedary—approach them silently, and with a demoniacal smile, and drink a deep draught from their water-flask—this was enough to make the Bedouins stare a little; they, in fact, stared a great deal—not as Europeans stare with a restless and puzzled expression of countenance, but with features all fixed and rigid, and with still, glassy eyes. Before they had time to get decomposed from their state of petrification, I had remounted my dromedary, and was darting away towards the East.

Without pause or remission of pace, I continued to press forward; but after a while, I found to my confusion, that the slight track which had hitherto guided me now failed altogether. I began to fear that I must have been all along following the course of some wandering Bedouins, and I felt that if this were the case, my fate was a little uncertain.

I had no compass with me, but I determined upon the eastern point of the horizon as accurately as I could by reference to the sun, and so laid down for myself a way over the pathless sands.

But now my poor dromedary, by whose life and strength I held my own, began to show signs of distress, a thick, clammy and glutinous kind of foam gathered about her lips, and piteous sobs burst from her bosom in the tones of human misery. I doubted, for a moment, whether I would give her a little rest or relaxation of pace, but I decided that I would not, and continued to push forward as steadily as before.

The character of the country became changed; I had ridden away from the level tracts, and before me now, and on either side, there were vast hills of sand and calcined rocks that interrupted my progress, and baffled my doubtful road, but I did my best. With rapid steps, I swept round the base of the hills, threaded the winding hollows, and at last, as I rose in my swift course to the crest of a lofty ridge, 'Thalatta! Thalatta! the sea—the sea was before me!

It has been given me to know the true pith, and to feel the power of ancient pagan creeds, and so (distinctly from all mere admiration of the beauty belonging to Nature's works) I acknowledge a sense of mystical reverence when first I approached some illustrious feature of the globe—some coast-line of ocean—some mighty river or dreary mountain range, the ancient barrier of kingdoms. But the Red Sea! It might well claim my earnest gaze by force of the great Jewish migration which connects it with the history of our own religion. From this very ridge, it is likely enough, the panting Israelites first saw that shining inlet of the sea. Ay! ay! but moreover, and best of all, that beckoning sea assured my eyes, and proved how well I had marked out the

East for my path, and gave me good promise that sooner or later the time would come for me to drink of water, cool and plenteous, and then lie down and rest. It was distant, the sea, but I felt my own strength, and I had heard of the strength of dromedaries. I pushed forward as eagerly as though I had spoiled the Egyptians, and were flying from Pharaoh's police.

I had not yet been able to see any mark of distant Suez, but after a while I descried far away in the East, a large, blank, isolated building. I made towards this, and in time got down to it. The building was a fort, and had been built there for the protection of a well contained within its precincts. A cluster of small huts adhered to the fort, and in a short time I was receiving the hospitality of the inhabitants, a score or so of people who sat grouped upon the sands near their hamlet. To quench the fires of my throat with about a gallon of muddy water, and to swallow a little of the food placed before me, was the work of a few minutes, and before the astonishment of my hosts had even begun to subside, I was pursuing my onward journey. Suez, I found, was still three hours distant, and the sun going down in the west warned me that I must find some other guide to keep me straight. This guide I found in the most fickle and uncertain of the elements. For some hours the wind had been freshening, and it now blew a violent gale; it blew—not fitfully and in squalls—but with such steadiness that I felt convinced it would blow from the same quarter for several hours; so when the sun set, I carefully looked for the point whence the wind came, and found that it blew from the very west—blew exactly in the direction of my route. I had nothing to do therefore but to go straight to leeward,

and this I found easy enough, for the gale was blowing so hard, that, if I diverged at all from my course, I instantly felt the pressure of the blast on the side towards which I had deviated. Very soon after sunset there came on complete darkness, but the strong wind guided me well, and sped me too on my way.

I had pushed on for about, I think, a couple of hours after nightfall, when I saw the glimmer of a light in the distance, and this I ventured to hope must be Suez. Upon approaching it, however, I found that it was only a solitary fort, and this I passed by without stopping.

On I went, still riding down the wind, but at last an unlucky misfortune befell me—a misfortune so absurd that, if you like, you shall have your laugh against me. I have told you already what sort of lodging it is that you have upon the back of a camel. You ride the dromedary in the same fashion; you are perched, rather than seated, on a bunch of carpets or quilts upon the summit of the hump. It happened that my dromedary veered rather suddenly from her onward course. Meeting the movement, I mechanically turned my left wrist as though I were holding a bridle rein, for the complete darkness prevented my eyes from reminding me that I had nothing but a halter in my hand. The expected resistance failed, for the halter was hanging upon that side of the dromedary's neck towards which I was slightly leaning; I toppled over, head foremost, and then went falling through air till my crown came whang against the ground. And the ground too was perfectly hard (compacted sand), but my thickly wadded head-gear (this I wore for protection against the sun) now stood me in good part, and saved my life. The notion of my being able to get up

again after falling head-foremost from such an immense height, seemed to me at first too paradoxical to be acted upon, but I soon found that I was not a bit hurt. My dromedary had utterly vanished; I looked round me, and saw the glimmer of a light in the fort which I had lately passed, and I began to work my way back in that direction. The violation of the gale made it hard for me to force my way towards the west, but I succeeded at last in regaining the fort. To this, as to the other fort which I had passed, there was attached a cluster of huts, and I soon found myself surrounded by a group of villainous, gloomy-looking fellows. It was sorry work for me to swagger and look big at a time when I felt so particularly small on account of my tumble and my lost dromedary, but there was no help for it; I had no Dthemetri now to 'strike terror' for me. I knew hardly one word of Arabic, but somehow or other I contrived to announce it as my absolute will and pleasure that these fellows should find me the means of gaining Suez. They acceded, and having a donkey, they saddled it for me, and appointed one of their number to attend me on foot.

I afterwards found that these fellows were not Arabs, but Algerine refugees, and that they bore the character of being sad scoundrels. They justified this imputation to some extent on the following day. They allowed Mysseri with my baggage and the camels to pass unmolested, but an Arab lad belonging to the party happened to lag a little way in the rear, and him (if they were not maligned) these rascals stripped and robbed. Low indeed is the state of bandit morality, when men will allow the sleek traveller with well-laden camels to pass in quiet, reserving their spirit of enterprise for the tattered turban of a miserable boy.

I reached Suez at last. The British Agent, though roused from his midnight sleep, received me in his home with the utmost kindness and hospitality. Heaven! how delightful it was to lie on fair sheets, and to dally with sleep, and to wake, and to sleep, and to wake once more, for the sake of sleeping again!

—A. W. Kinglake

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## DEFEAT OF THE ARMADA

In the gallery at Madrid there is a picture, painted by Titian, representing the Genius of Spain coming to the delivery of the afflicted Bride of Christ. Titian was dead, but the temper of the age survived, and in the study of that great picture you will see the spirit in which the Spanish nation had set out for the conquest of England. The scene is the seashore. The Church a naked Andromeda, with dishevelled hair, fastened to the trunk of an ancient disbranched tree. The cross lies at her feet, the cup overturned, the serpents of heresy biting at her from behind with uplifted crests. Coming on before a leading breeze is the sea monster, the Moslem fleet, eager for their prey; while in front is Perseus, the Genius of Spain, banner in hand, with the legions of the faithful laying not raiment before him, but shield and helmet, the apparel of war for the Lady of Nations to clothe herself with strength and smite her foes.



In the Armada the crusading enthusiasm had reached its point and focus. England was the stake to which the Virgin, the daughter of Sion, was bound in captivity. Perseus had come at last in the person of the Duke of Medina Sidonia, and with him all that was best and brightest in the countrymen of Cervantes, to break her bonds and replace her on her throne. They had sailed into the Channel in pious hope, with the blessed banner waving over their heads.

To be the executor of the decrees of Providence is a lofty ambition, but men in a state of high emotion overlook the precautions which are not to be dispensed with even on the sublimest of errands. Don Quixote, when he set out to redress the wrongs of humanity, forgot that a change of linen might be necessary, and that he must take money with him to pay his hotel bills. Philip II, in sending the Armada to England, and confident in supernatural protection, imagined an unresisted triumphal procession. He forgot that contractors might be rascals, that water four months in the casks in a hot climate turned putrid, and that putrid water would poison his ships' companies, though his crews were companies of angels. He forgot that the servants of the evil one might fight for their mistress after all, and that he must send adequate supplies of powder, and, worst forgetfulness of all, that a great naval expedition required a leader who understood his business. Perseus, in the shape of the Duke of Medina Sidonia, after a week of disastrous battles, found himself at the end of it in an exposed roadstead, where he ought never to have been, nine-tenths of his provisions thrown overboard as unfit for food, his ammunition exhausted by the unforeseen demands

upon it, the seamen and soldiers harassed and dispirited, officers the whole week without sleep, and the enemy, who had haunted him from Plymouth to Calais, anchored within half a league of him. •

Still, after all his misadventures, he had brought the fleet, if not to the North Foreland, yet within a few miles of it, and to outward appearance not materially injured. Two of the galleons had been taken; a third, the *Santa Aña*, had strayed; and his galleys had left him, being found too weak for the Channel sea; but the great armament had reached its destination substantially uninjured so far as English eyes could see. Hundreds of men had been killed and hundreds more wounded, and the spirit of the rest had been shaken. But the loss of life could only be conjectured on board the English fleet. The English admiral could only see that the Duke was now in touch with Parma. Parma, they knew, had an army at Dunkirk with him, which was to cross to England. He had been collecting men, barges, and transports all the winter and spring, and the backward state of Parma's preparations could not be anticipated, still less relied upon. The Calais anchorage was unsafe; but at that season of the year, especially after a wet summer, the weather usually settled; and to attack the Spaniards in a French port might be dangerous for many reasons. It was uncertain after the day of the Barricades whether the Duke of Guise or Henry of Valois was master of France, and a violation of the neutrality laws might easily at that moment bring Guise and France into the field on the Spaniards' side. It was, no doubt, with some such expectation that the Duke and his advisers had chosen Calais as the point at which to bring up. It was now Saturday, the 7th of

August. The Governor of the town came off in the evening to the *San Martin*. He expressed surprise to see the Spanish fleet in so exposed a position, but he was profuse in his offers of service. Anything which the Duke required should be provided, especially every facility for communicating with Dunkirk and Parma. The Duke thanked him, said that he supposed Parma to be already embarked with his troops, ready for the passage, and that his own stay in the roads would be but brief. On Monday morning at latest he expected that the attempt to cross would be made. The Governor took his leave, and the Duke, relieved from his anxieties, was left to a peaceful night. He was disturbed on the Sunday morning by an express from Parma informing him that, so far from being embarked, the army could not be ready for a fortnight. The barges were not in condition for sea. The troops were in camp. The arms and stores were on the quays at Dunkirk. As for the fly-boats and ammunition which the Duke had asked for, he had none to spare. He had himself looked to be supplied from the Armada. He promised to use his best expedition, but the Duke, meanwhile, must see to the safety of the fleet.

Unwelcome news to a harassed landsman thrust into the position of an admiral and eager to be rid of his responsibilities. If by evil fortune the north-wester should come down upon him, with the shoals and sandbanks close under his lee, he would be in a bad way. Nor was the view behind him calculated for comfort. There lay the enemy almost within gunshot, who, though scarcely more than half his numbers, had hunted him like a pack of bloodhounds, and, worse than all, in double strength; for the Thames squadron—three Queen's ships and thirty London adventurers—under

Lord H. Seymour and Sir John Hawkins, had crossed in the night. There they were between him and Cape Grisnez, and the reinforcement meant plainly enough that mischief was in the wind.

After a week so trying the Spanish crews would have been glad of a Sunday's rest if they could have had it; but the rough handling which they had gone through had thrown everything into disorder. The sick and wounded had to be cared for, torn rigging looked to, splintered timbers mended, decks scored, and guns and arms cleaned up and put to rights. And so it was that no rest could be allowed; so much had to be done, and so busy was everyone, that the usual rations were not served out and the Sunday was kept as a fast. In the afternoon the stewards went ashore for fresh meat and vegetables. They came back with their boats loaded, and the prospect seemed a little less gloomy. Suddenly, as the Duke and a group of officers were watching the English fleet from the *San Martin's* poop deck, a small smart pinnace, carrying a gun in her bow, shot out from Howard's lines, bore down on the *San Martin*, sailed round her, sending in a shot or two as she passed, and went off unhurt. The Spanish officers could not help admiring such airy impertinence. Hugo de Moncada sent a ball after the pinnace, which went through her mainsail, but did no damage, and the pinnace again disappeared behind the English ships.

So a Spanish officer describes the scene. The English story says nothing of the pinnace; but she doubtless came and went as the Spaniard says, and for sufficient purpose. The English, too, were in straits, though the Duke did not dream of it. You will remember that the last supplies

which the Queen had allowed to the fleet had been issued in the middle of June. They were to serve for a month, and the contractors were forbidden to prepare more. The Queen had clung to her hope that her differences with Philip were to be settled by the Commission at Ostend; and she feared that if Drake and Howard were too well furnished they would venture some fresh rash stroke on the coast of Spain, which might mar the negotiations. Their month's provision had been stretched to serve for six weeks, and when the Armada appeared but two full days' rations remained. On these they had fought their way up Channel. Something had been brought out by private exertion on the Dorsetshire coast, and Seymour had, perhaps, brought a little more. But they were still in extremity. The contractors had warned the Government that they could provide nothing without notice, and notice had not been given. The adventurers were in better state, having been equipped by private owners. But the Queen's ships in a day or two more must either go home or their crews would be starving. They had been on reduced rations for near two months. Worse than that, they were still poisoned by the sour beer. The Queen had changed her mind so often, now ordering the fleet to prepare for sea, then recalling her instructions and paying off the men, that those whom Howard had with him had been enlisted in haste, had come on board as they were, and their clothes were hanging in rags on them. The fighting and the sight of the flying Spaniards were meat and drink, and clothing too, and had made them careless of all else. There was no fear of mutiny; but there was a limit to the toughest endurance. If the Armada was left undisturbed a long struggle might be still

before them. The enemy would recover from its flurry, and Parma would come out from Dunkirk. To attack them directly in French waters might lead to perilous complications, while delay meant famine. The Spanish fleet had to be started from the roads in some way. Done it must be, and done immediately.

Then, on that same Sunday afternoon a memorable council of war was held in the *Ark's* main cabin. Howard, Drake, Seymour, Hawkins, Martin Frobisher, and two or three others met to consult, knowing that on them at that moment the liberties of England were depending. Their resolution was taken promptly. There was no time for talk. After nightfall a strong flood tide would be setting up along shore to the Spanish anchorage. They would try what could be done with fire-ships, and the excursion of the pinnace, which was taken for bravado, was probably for a survey of the Armada's exact position. Meantime eight useless vessels were coated with pitch—hulls, spars, and rigging. Pitch was poured on the decks and over the sides, and parties were told off to steer them to their destination and then fire and leave them.

The hours stole on, and twilight passed into dark. The night was without a moon. The Duke paced his deck late with uneasy sense of danger. He observed lights moving up and down the English lines, and imagining that the *endemoniada gente*—the infernal devils—might be up to mischief, ordered a sharp look-out. A faint westerly air was curling the water, and towards midnight the watchers on board the galleons made out dimly several ships which seemed to be drifting down upon them. Their experience since the action off Plymouth had been so strange and

unlooked for that anything unintelligible which the English did was alarming.

The phantom forms drew nearer, and were almost among them when they broke into a blaze from water-line to truck, and the two fleets were seen by the lurid light of the conflagration; the anchorage, the walls and windows of Calais, and the sea shining red far as eye could reach, as if the ocean itself was burning. Among the dangers which they might have to encounter, English fireworks had been especially dreaded by the Spaniards. Fire-ships—a fit device of heretics—had worked havoc among the Spanish troops, when the bridge was blown up, at Antwerp. They imagined that similar infernal machines were approaching the Armada. A capable commander would have sent a few launches to grapple the burning hulks, which of course were now deserted, and tow them out of harm's way. Spanish sailors were not cowards, and would not have flinched from duty because it might be dangerous; but the Duke and Diego Flores lost their heads again. A signal-gun from the *San Martin* ordered the whole fleet to slip their cables and stand out to sea.

Orders given in panic are doubly unwise, for they spread the terror in which they originate. The danger from the fire-ships was chiefly from the effect on the imagination, for they appear to have drifted by and done no real injury. And it speaks well for the seamanship and courage of the Spaniards that they were able, crowded together as they were, at midnight and in sudden alarm to set their canvas and clear out without running into one another. They buoyed their cables, expecting to return for them at daylight,

and with only a single accident, to be mentioned directly, they executed successfully a really difficult manœuvre.

The Duke was delighted with himself. The fire-ships burnt harmlessly out. He had baffled the inventions of the *endemoniada gente*. He brought up a league outside the harbour, and supposed that the whole Armada had done the same. Unluckily for himself, he found it at daylight divided into two bodies. The *San Martin* with forty of the best appointed of the galleons were riding together at their anchors. The rest, two-thirds of the whole, having no second anchors ready, and inexperienced in Channel tides and currents, had been lying to. The west wind was blowing up. Without seeing where they were going they had drifted to leeward, and were two leagues off, towards Gravelines, dangerously near the shore. The Duke was too ignorant to realise the full peril of his situation. He signalled to them to return and rejoin him. As the wind and tide stood it was impossible. He proposed to follow them. The pilots told him that if he did the whole fleet might be lost on the banks. Towards the land the look of things was not more encouraging.

One accident only had happened the night before. The *Capitana* galleass, with Don Hugo de Moncada and eight hundred men on board, had fouled her helm in a cable in getting under way and had become unmanageable. The galley slaves disobeyed orders, or else Don Hugo was as incompetent as his commander-in-chief. The galleass had gone on the sands, and as the tide ebbed had fallen over on her side. Howard, seeing her condition, had followed her in the *Ark* with four or five other of the Queen's ships, and was furiously attacking her with his boats, careless of



neutrality laws. Howard's theory was, as he said, to pluck the feathers one by one from the Spaniard's wing, and here was a feather worth picking up. The galleass was the most splendid vessel of her kind afloat, Don Hugo one of the greatest of Spanish grandees.

Howard was making a double mistake. He took the galleass at last, after three hours' fighting. Don Hugo was killed by a musket ball. The vessel was plundered, and Howard's men took possession, meaning to carry her away when the tide rose. The French authorities ordered him off, threatening to fire upon him; and after wasting the forenoon, he was obliged at last to leave her where she lay. Worse than this, he had lost three precious hours, and had lost along with them, in the opinion of the Prince of Parma, the honours of the great day.

Drake and Hawkins knew better than to waste time plucking single feathers. The fire-ships had been more effective than they could have dared to hope. The enemy was broken up. The Duke was shorn of half his strength, and the Lord had delivered him into their hand. He had got under way, still signalling widely, and uncertain in which direction to turn. His uncertainties were ended for him by seeing Drake bearing down upon him with the whole English fleet, save those which were loitering about the galleass. The English had now the advantage of numbers. The superiority of their guns he knew already, and their greater speed allowed him no hope to escape a battle. Forty ships alone were left to him to defend the banner of the crusade and the honour of Castile; but those forty were the largest and the most powerfully armed and manned that he had, and on board them were Oquendo, De Leyva, Rocalde,

and Bretandona, the best officers in the Spanish navy next to the lost Don Pedro.

It was now or never for England. The scene of the action which was to decide the future of Europe was between Calais and Dunkirk, a few miles off shore, and within sight of Parma's camp. There was no more manoeuvring for the weather-gage, no more fighting at long range. Drake dashed straight upon his prey as the falcon stoops upon its quarry. A chance had fallen to him which might never return; not for the vain distinction of carrying prizes into English ports, not for the ray of honour which would fall on him if he could carry off the sacred banner itself and hang it in the Abbey at Westminster, but a chance so to handle the Armada that it should never be seen again in English waters, and deal such a blow on Philip that the Spanish Empire should reel with it. The English ships had the same superiority over the galleons which steamers have now over sailing vessels. They had twice the speed; they could lie two points nearer to the wind. Sweeping round them at cable's length, crowding them in one upon the other, yet never once giving them a chance to grapple, they hurled in their cataracts of round shot. Short as was the powder supply, there was no sparing it that morning. The hours went on, and still the battle raged, if battle it could be called where the blows were all dealt on one side and the suffering was all on the other. Never on sea or land did the Spaniards show themselves worthier of their great name than on that day. But from the first they could do nothing. It was said afterwards in Spain that the Duke showed the white feather, that he charged his pilot to keep him out of harm's way, that he shut himself up in his cabin,

buried in woolpacks, and so on. The Duke had faults enough, but poltroonery was not one of them. He, who till he entered the English Channel had never been in action on sea or land, found himself, as he said, in the midst of the most furious engagement recorded in the history of the world. As to being out of harm's way, the standard at his masthead drew the hottest of the fire upon him. The *San Martin's* timbers were of oak and a foot thick, but the shot, he said, went through them enough to shatter a rock. Her deck was a slaughterhouse; half his company were killed or wounded, and no more would have been heard or seen of the *San Martin* or her commander had not Oquendo and De Leyva pushed in to the rescue and enabled him to creep away under their cover. He himself saw nothing more of the action after this. The smoke, he said, was so thick that he could make out nothing, even from his masthead. But all round it was but a repetition of the same scene. The Spanish shot flew high, as before, above the low English hulls, and they were themselves helpless butts to the English guns. And it is noticeable and supremely creditable to them that not a single galleon struck her colours. One of them, after a long duel with an Englishman, was on the point of sinking. An English officer, admiring the courage which the Spaniards had shown, ran out upon his bowsprit, told them that they had done all which became men, and urged them to surrender and save their lives. For answer they cursed the English as cowards and chickens because they refused to close. The officer was shot. His fall brought a last broadside on them, which finished the work. They went down, and the water closed over them. Rather death to the soldiers of the Cross than surrender to a heretic.

The deadly hail rained on. In some ships blood was seen streaming out of the scupper-holes. Yet there was no yielding; all ranks showed equal heroism. The priests went up and down in the midst of the carnage, holding the crucifix before the eyes of the dying. At midday Howard came up to claim a second share in a victory which was no longer doubtful. Towards the afternoon 'the Spanish fire slackened. Their powder was gone, and they could make no return to the cannonade which was still overwhelming them. They admitted freely afterwards that if the attack had been continued but two hours more they must all have struck or gone ashore. But the English magazines were empty also; the last cartridge was shot away, and the battle ended from mere inability to keep it up. It had been fought on both sides with peculiar determination. In the English there was the accumulated resentment of thirty years of menace to their country and their creed, with the enemy in tangible shape at last to be caught and grappled with; in the Spanish, the sense that if their cause had not brought them the help they looked for from above, the honour and faith of Castile should not suffer in their hands.

It was over. The English drew off, regretting that their thrifty mistress had limited their means of fighting for her, and so obliged them to leave their work half done. When the cannon ceased the wind rose, the smoke rolled away, and in the level light of the sunset they could see the results of the action.

A galleon in Recalde's squadron was sinking with all hands. The *San Philip* and the *San Matteo* were drifting dismasted towards the Dutch coast, where they were afterwards wrecked. Those which were left with canvas still

showing were crawling slowly after their comrades who had not been engaged, the spars and rigging so cut up that they could scarce bear their sails. The loss of life could only be conjectured, but it had been, obviously terrible. The nor'-wester was blowing up and was pressing the wounded ships upon the shoals, from which, if it held, it seemed impossible in their crippled state they would be able to work off.

In this condition Drake left them for the night, not to rest, but from any quarter to collect, if he could, more food and powder. The snake had been scotched, but not killed. More than half the great fleet were far away, untouched by shot, perhaps able to fight a second battle if they recovered heart. To follow, to drive them on the banks if the wind held, or into the North Sea, anywhere so that he left them no chance of joining hands with Parma again, and to use the time before they had rallied from his blows, that was the present necessity. His own poor fellows were famished and in rags; but neither he nor they had leisure to think of themselves. There was but one thought in the whole of them, to be again in chase of the flying foe. Howard was resolute as Drake. All that was possible was swiftly done. Seymour and the Thames squadron were to stay in the Straits and watch Parma. From every attainable source food and powder were collected for the rest—far short in both ways of what ought to have been, but, as Drake said, 'we were resolved to put on a brag and go on as if we needed nothing.' Before dawn the admiral and he were again off on the chase.

The brag was unceded. What man could do had been done, and the rest was left to the elements. Never again

could Spanish seamen be brought to face the English guns with Medina Sidonia to lead them. They had a fool at their head. The Invisible Powers in whom they had been taught to trust had deserted them. Their confidence was gone and their spirit broken. Drearily the morning broke on the Duke and his consorts the day after the battle. The Armada had collected in the night. The nor'-wester had freshened to a gale, and they were labouring heavily along, making fatal leeway towards the shoals.

It was St. Lawrence's Day, Philip's patron saint, whose shoulder-bone he had lately added to the treasures of the Escorial; but St. Lawrence was as heedless as St. Dominic. The *San Martin* had but six fathoms under her. Those nearer to the land signalled five, and right before them they could see the brown foam of the breakers curling over the sands, while on their weather-beam, a mile distant and clinging to them like the shadow of death, were the English ships which had pursued them from Plymouth like the dogs of the Furies. The Spanish sailors and soldiers had been without food since the evening when they anchored at Calais. All Sunday they had been at work, no rest allowed them to eat. On the Sunday night they had been stirred out of their sleep by the fire-ships. Monday they had been fighting, and Monday night committing their dead to the sea. Now they seemed advancing directly upon inevitable destruction. As the wind stood there was still room for them to wear and thus escape the banks, but they would then have to face the enemy, who seemed only refraining from attacking them because while they continued on their present course the winds and waves would finish the work without help from man. Recalde, De Leyva, Oquendo, and other officers were

sent for to the *San Martin* to consult. Oquendo came last. 'Ah, Señor Oquendo,' said the Duke as the heroic Biscayan stepped on board, 'que haremos?' (what shall we do?) 'Let your Excellency bid load the guns again,' was Oquendo's gallant answer. It could not be. De Leyva himself said that the men would not fight the English again. Florez advised surrender. The Duke wavered. It was said that a boat was actually lowered to go off to Howard and make terms, and that Oquendo swore that if the boat left the *San Martin* on such an errand he would fling Florez into the sea. Oquendo's advice would have, perhaps, been the safest if the Duke could have taken it. There were still seventy ships in the Armada little hurt. The English were 'bragging,' as Drake said, and in no condition themselves for another serious engagement. But the temper of the entire fleet made a courageous course impossible. There was but one Oquendo. Discipline was gone. The soldiers in their desperation had taken the command out of the hands of the seamen. Officers and men alike abandoned hope, and, with no human prospect of salvation left to them, they flung themselves on their knees upon the decks and prayed the Almighty to have pity on them. But two weeks were gone since they had knelt on those same decks on the first sight of the English shore to thank Him for having brought them so far on an enterprise so glorious. Two weeks; and what weeks! Wrecked, torn by cannon shot, ten thousand of them dead or dying—for this was the estimated loss by battle—the survivors could now but pray to be delivered from a miserable death by the elements. In cyclones the wind often changes suddenly back from north-west to west, from west to south. At that moment, as if in answer to

their petition, one of these sudden shifts of wind saved them from the immediate peril. The gale backed round to S.S.W., and ceased to press them on the shoals. They could ease their sheets, draw off into open water, and steer a course up the middle of the North Sea.

So only that they went north, Drake, was content to leave them unmolested. Once away into the high latitudes they might go where they would. Neither Howard nor he, in the low state of their own magazines, desired any unnecessary fighting. If the Armada turned back they must close with it. If it held its present course they must follow it till they could be assured it would communicate no more for that summer with the Prince of Parma. Drake thought they would perhaps make for the Baltic or some port in Norway. They would meet no hospitable reception from either Swedes or Danes, but they would probably try. One only imminent danger remained to be provided against. If they turned into the Forth, it was still possible for the Spaniards to redeem their defeat, and even yet shake Elizabeth's throne. Among the many plans which had been formed for the invasion of England, a landing in Scotland had long been the favourite. Guise had always preferred Scotland when it was intended that Guise should be the leader. Santa Cruz had been in close correspondence with Guise on this very subject, and many officers in the Armada must have been acquainted with Santa Cruz's views. The Scotch Catholic nobles were still savage at Mary Stuart's execution, and had the Armada anchored in Leith Roads with twenty thousand men, half a million ducats, and a Santa Cruz as its head, it might have kindled a blaze at that moment from John o' Groat's Land to the Border.



But no such purpose occurred to the Duke of Medina Sidonia. He probably knew nothing at all of Scotland or its parties. Among the many deficiencies which he had pleaded to Philip as unfitting him for the command, he had said that Santa Cruz had acquaintances among the English and Scotch peers. He had himself none. The small information which he had of anything did not go beyond his orange gardens and his tunny fishing. His chief merit was that he was conscious of his incapacity; and, detesting a service into which he had been fooled by a hysterical nun, his only anxiety was to carry home the still considerable fleet which had been trusted to him without further loss. Beyond Scotland and the Scotch Isles there was the open ocean, and in the open ocean there were no sandbanks and no English guns. Thus, with all sail set he went on before the wind. Drake and Howard attended him till they had seen him past the Forth, and knew then that there was no more to fear. It was time to see to the wants of their own poor fellows, who had endured so patiently and fought so magnificently. On the 13th of August they saw the last of the Armada, turned back, and made their way to the Thames.

—James Anthony Froude

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## CIVILISATION

Whoever seriously occupies himself with literature, will soon perceive its vital connection with other agencies. Suppose a man to be ever so much convinced that literature is, as indisputably it is, a powerful agency for benefiting the world and for civilising it, such a man cannot but see that there are many obstacles preventing what is salutary in literature from gaining general admission, and from producing due effect. Undoubtedly, literature can of itself do something towards removing those obstacles, and towards making straight its own way. But it cannot do all. In other words, literature is a part of civilisation; it is not the whole. What then is civilisation, which some people seem to conceive of as if it meant railroads and the penny post, and little more, but which is really so complex and vast a matter that a great spiritual power, like literature, is a part of it, and a part only? Civilisation is the humanisation of man in society. Man is civilised, when the whole body of society comes to live with a life worthy to be called *human*, and corresponding to man's true aspirations and powers.

The means by which man is brought towards this goal of his endeavour are various. It is of great importance to us to attain an adequate notion of them, and to keep it present before our minds. They may be conceived quite plainly, and enounced without any parade of hard and abstruse expression.

First and foremost of the necessary means towards man's civilisation we must name *expansion*. The need of expansion is as genuine an instinct in man as the need in plants for

the light, or the need in man himself for going upright. All the conveniences of life by which man has enlarged and secured his existence—railroads and the penny post among the number—are due to the working in man of this force or instinct of expansion. But the manifestation of it which we English know best, and prize most, is the love of liberty.

The love of liberty is simply the instinct in man for expansion. Not only to find oneself tyrannised over and outraged is a defeat to this instinct; but in general, to feel oneself over-tutored, over-governed, *sate upon* (as the popular phrase is) by authority, is a defeat to it. Prince Bismarck says: 'After all, a benevolent rational absolutism is the best form of government.' Plenty of arguments may be adduced in support of such a thesis. The one fatal objection to it is that it is against nature, that it contradicts a vital instinct in man—the instinct of expansion. And man is not to be civilised or humanised, call it which you will, by thwarting his vital instincts. In fact, the benevolent rational absolutism always breaks down. It is found that the ruler cannot in the long run be trusted; it is found that the ruled deteriorate. Why? Because the proceeding is against nature.

The other great manifestation of the instinct of expansion is the love of equality. Of the love of equality we English have little; but, undoubtedly, it is no more a false tendency than the love of liberty. Undoubtedly, immense inequality of conditions and property is a defeat to the instinct of expansion; it depresses and degrades the inferior masses. The common people is and must be, as Tocqueville said, more uncivilised in aristocratic countries than in any others. A thousand arguments may be discovered in favour of inequality, just as a thousand arguments may be discovered in favour of

absolutism. And the one insuperable objection to inequality is the same as the one insuperable objection to absolutism : namely, that inequality, like absolutism, thwarts a vital instinct, and being thus against nature, is against our humanisation. On the one side, in fact, inequality harms by pampering; on the other, by vulgarising and depressing. A system founded on it is against nature, and in the long run breaks down.

I put first among the elements in human civilisation the instinct of expansion, because it is the basis which man's whole effort to civilise himself presupposes. General civilisation presupposes this instinct, which is inseparable from human nature; presupposes its being satisfied, not defeated. The basis being given, we may rapidly enumerate the powers which, upon this basis, contribute to build up human civilisation. They are the power of conduct, the power of intellect and knowledge, the power of beauty, the power of social life and manners. Expansion, conduct, science, beauty, manners,—here are the conditions of civilisation, the claimants which man must satisfy before he can be humanised.

That the aim for all of us is to make civilisation pervasive and general; that the requisites for civilisation are substantially what have been here enumerated; that they all of them hang together, that they must all have their development, that the development of one does not compensate for the failure of others; that one nation suffers by failing in this requisite, and another by failing in that: such is the line of thought which the essays in the present volume\* follow

\* *Mixed Essays*. The extract is from the Preface to this book.

and represent. They represent it in their variety of subject, their so frequent insistence on defects in the present actual life of our nation, their unity of final aim. Undoubtedly, that aim is not given by the life which we now see around us. Undoubtedly, it is given by 'a sentiment of the ideal life.' But then the ideal life is, in sober and practical truth, 'none other than man's normal life, as we shall one day know it.'

—*Matthew Arnold*

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### THE METHOD OF SCIENCE

The method of scientific investigation is nothing but the expression of the necessary mode of working of the human mind. It is simply the mode in which all phenomena are reasoned about, rendered precise and exact. There is just the same kind of difference, between the mental operations of a man of science and those of an ordinary person, as there is between the operations and methods of a baker or of a butcher weighing out his goods in common scales, and the operations of a chemist in performing a difficult and complex analysis by means of his balance and finely graduated weights. It is not that the action of the scales in the one case, and the balance in the other, differ in the principles of their construction or manner of working; but the beam of one is set on an infinitely finer axis than the

other, and of course turns by the addition of a much smaller weight.

You will understand this better, perhaps, if I give you some familiar examples. You have all heard it repeated, I daresay, that men of science work by means of Induction and Deduction, and that by the help of these operations, they, in a sort of sense, wring from Nature certain other things, which are called Natural Laws and Causes, and that out of these, by some cunning skill of their own, they build up Hypotheses and Theories. And it is imagined by many, that the operations of the common mind can be by no means compared with these processes, and that they have to be acquired by a sort of special apprenticeship to the craft. To hear all these large words, you would think that the mind of a man of science must be constituted differently from that of his fellow-men: but if you will not be frightened by terms, you will discover that you are quite wrong, and that all these terrible apparatus are being used by yourselves every day and every hour of your life.

There is a well-known incident in one of Molière's plays, where the author makes the hero express unbounded delight on being told that he had been talking prose during the whole of his life. In the same way, I trust, that you will take comfort, and be delighted with yourselves, on the discovery that you have been acting on the principles of inductive and deductive philosophy during the same period. Probably there is not one here who has not in the course of the day had occasion to set in motion a complex train of reasoning, of the very same kind, though differing of course in degree, as that which a scientific man goes through in tracing the causes of natural phenomena.

A very trivial circumstance will serve to exemplify this. Suppose you go into a fruiterer's shop, wanting an apple,—you take up one, and, on biting it, you find it is sour; you look at it, and see that it is hard and green. You take up another one, and that too is hard, green and sour. 'The shopman offers you a third; but, before biting it, you examine it, and find that it is hard and green, and you immediately say that you will not have it, as it must be sour, like those you have already tried.

Nothing can be more simple than that, you think; but if you will take the trouble to analyse and trace out into its logical elements what has been done by the mind, you will be greatly surprised. In the first place, you have performed the operation of Induction. You found that, in two experiences, hardness and greenness in apples went together with sourness. It was so in the first case and it was confirmed by the second. True, it is a very small basis, but still it is enough to make an induction from; you generalize the fact and you expect to find sourness in apples where you get hardness and greenness. You found upon that a general law, that all hard and green apples are sour; and that so far as it goes is a perfect induction. Well, now, suppose, having got your law, that at some time afterwards, you are discussing the qualities of apples with a friend; you will say to him, 'It is a very curious thing,—but I find that all hard and green apples are sour!' Your friend says to you, 'But how do you know that?' You at once reply, 'Oh, because I have tried them over and over again, and have always found them to be so.'

Well, if we were talking science instead of common sense, we should call that an Experimental Verification. And, if

still opposed, you go further, and say, 'I have heard from the people in Somersetshire and Devonshire, where a large number of apples are grown, that they have observed the same thing. It is also found to be the case in Normandy, and in North America. In short, I find it to be the universal experience of mankind wherever attention has been directed to the subject.' Whereupon, your friend, unless he is a very unreasonable man, agrees with you, and is convinced that you are quite right in the conclusion you have drawn. He believes, although perhaps he does not know he believes it, that the more extensive verifications are—that the more frequently experiments have been made, and results of the same kind arrived at—that the more varied the conditions under which the same results are attained; the more certain is the ultimate conclusion, and he disputes the question no further. He sees that the experiment has been tried under all sorts of conditions, as to time, place, and people, with the same result; and he says with you, therefore, that the law you have laid down must be a good one, and he must believe it.

In science we do the same thing;—the philosopher exercises precisely the same faculties, though in a much more delicate manner. In scientific inquiry it becomes a matter of duty to expose the supposed law to every possible kind of verification and to take care moreover, that this is done intentionally, and not left to a mere accident, as in the case of the apples. And in science, as in common life, our confidence in a law is in exact proportion to the absence of variation in the result of our experimental verifications.

For instance, if you let go your grasp of an article you may have in your hand, it will immediately fall to the



ground. That is a very common verification of one of the best established laws of nature—that of gravitation. The method by which men of science established the existence of that law is exactly the same as that by which we have established the trivial proposition about the sourness of hard and green apples. But we believe it in such an extensive, thorough and unhesitating manner because the universal experience of mankind verifies it, and we can verify it ourselves at any time; and that is the strongest possible foundation on which any natural law can rest.

—*Thomas Henry Huxley*

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### SCIENCE IN EDUCATION\*

When the history of Education during the nineteenth century comes to be written, one of its most striking features will be presented by the rise and growth of Science in the general educational arrangements of every civilised country. At the beginning of the century our schools and colleges were still following, with comparatively little change, the methods and subjects of tuition that had been in use from the time of the Middle Ages. But the extraordinary development of the physical and natural sciences, which has done so much

\* An address to the students of Mason University College, Birmingham, at the opening of the session, on Tuesday, 4th October, 1898.

to alter the ordinary conditions of life, has powerfully affected also our system of public instruction. The medieval circle of studies has been widely recognised not to supply all the mental training needed in the ampler range of modern requirement. Science has, step by step, gained a footing in the strongholds of the older learning. Not without vehement struggle, however, has she been able to intrench herself there. Even now, although her ultimate victory is assured, the warfare is by no means at an end. The jealousy of the older régime and the strenuous, if sometimes blatant, belligerency of the reformers have not yet been pacified; and, from time to time, within our public schools and universities, there may still be heard the growls of opposition and the shouts of conflict. But these sounds are growing fainter. Even the most conservative don hardly ventures nowadays openly to denounce science and all her works. Grudgingly, it may be, but yet perforce, he has to admit the teaching of modern science to a place among the subjects which the university embraces, and in which it grants degrees. In our public schools a 'modern side' has been introduced, and even on the classical side an increasing share of the curriculum is devoted to oral and practical teaching in science. New colleges have been founded in the more important centres of population, for the purpose, more particularly, of enabling the community to obtain a thorough education in modern science.

The main spring of this remarkable educational revolution has, doubtless, been the earnest conviction that the older learning was no longer adequate in the changed and changing conditions of our time; that vast new fields of knowledge, opened up by the increased study of nature, ought to be

included in any scheme of instruction intended to fit men for the struggle of modern life, and that in this newer knowledge much might be found to minister to the highest ends of education. Nevertheless, it must be admitted that utilitarian considerations have not been wholly absent from the minds of the reformers. Science has many and far-reaching practical applications. It has called into existence many new trades and professions, and has greatly modified many of those of older date. In a thousand varied ways it has come into the ordinary affairs of everyday life. Its cultivation has brought innumerable material benefits; its neglect would obviously entail many serious industrial disadvantages, and could not fail to leave us behind in the commercial progress of the nations of the globe.

So much have these considerations pressed upon the attention of the public in recent years that, besides all the other educational machinery to which I have referred, technical schools have been established in many towns for the purpose of teaching the theory as well as the practice of various arts and industries, and making artisans understand the nature of the processes with which their trades are concerned.

That this educational transformation, which has been advancing during the century, has resulted in great benefit to the community at large can hardly be denied. Besides the obvious material gains, there has been a widening of the whole range and methods of our teaching; the old subjects are better, because more scientifically, taught, and the new subjects enlist the attention and sympathy of large classes of pupil whom the earlier studies only languidly interested. Nevertheless, it is incumbent on those who

have advocated and carried out this change to ask themselves whether it has brought with it no drawbacks. They may be sure that no such extensive reform could possibly be introduced without defects appearing in it somewhere. And it is well to look these defects in the face, and, as far as may be possible, remove them. In considering how I might best discharge the duty with which I have been honoured of addressing the students of Mason College this evening, I have thought that it might not be inappropriate if, as a representative of science, I were to venture to point out some of the drawbacks as well as the advantages of the position which science has attained in our educational system.

At the outset no impartial onlooker can fail to notice that the natural reaction against the dominance of the older learning has tended to induce an undervaluing of the benefits which that learning afforded and can still bestow. In this college, indeed, and in other institutions more specially designed for instruction in science, provision has also been made for the teaching of Latin, Greek, and the more important modern languages and literatures. But in such institutions, these subjects usually hold only a subordinate place. It can hardly be denied that generally throughout the country, even although the literary side of education still maintains its pre-eminence in our public schools and universities, it is losing ground, and that every year it occupies less of the attention of students of science. The range of studies which the science examinations demand is always widening, while the academic period within which these studies must be crowded undergoes no extension. Those students, therefore, who, whether from necessity or

choice, have taken their college education in science, naturally experience no little difficulty in finding time for the absolutely essential subjects required for their degrees. Well may they declare that it is hopeless for them to attempt to engage in anything more, and especially in anything that will not tell directly on their places in the final class-lists. With the best will in the world, and with even, sometimes, a bent for literary pursuits, they may believe themselves compelled to devote their whole time and energies to the multifarious exactions of their science curriculum.

Such a result of our latest reformation in education may be unavoidable, but it is surely matter for regret. A training in science and scientific methods, admirable as it is in so many ways, fails to supply those humanising influences which the older learning can so well impart. For the moral stimulus that comes from an association with all that is noblest and best in the literatures of the past, for the culture and taste that spring from prolonged contact with the highest models of literary expression, for the widening of our sympathies and the vivifying of our imagination by the study of history and philosophy, the teaching of science has no proper equivalents.

Men who have completed their formal education with little or no help from the older learning may be pardoned should they be apt to despise such help and to believe that they can very well dispense with it in the race of life. My first earnest advice to the science students of this College is, not to entertain this belief and to refuse to act on it. Be assured that, in your future career whatever it may be, you will find in literature a source of solace and refreshment.

of strength and encouragement, such as no department of science can give you. There will come times, even to the most enthusiastic among you, when scientific work, in spite of its absorbing interest, grows to be a weariness. At such times as these you will appreciate the value of the literary culture you may have received at school or college. Cherish the literary tastes you have acquired, and devote yourself sedulously to the further cultivation of them during such intervals of leisure as you may be able to secure.

Over and above the pleasure which communion with the best books will bring with it, two reasons of a more utilitarian kind may be given to science students why they should seek this communion. Men who have been too exclusively trained in science, or are too much absorbed in its pursuit, are not always the most agreeable members of society. They are apt to be somewhat angular and professional, contributing little that is interesting to general conversation, save when they get a chance of introducing their own science and its doings. Perhaps the greatest bore I ever met was a man of science, whose mind and training were so wholly mathematical and physical that he seemed unable to look at the simplest subject save in its physical relations, about which he would discourse till he had long exhausted the patience of the auditor whom he detained. There is no more efficacious remedy for this tendency to what is popularly known as 'shop' than the breadth and culture of mind that spring from wide reading in ancient and modern literature.

The other reason for the advice I offer you is one of which you will hardly, perhaps, appreciate the full force in the present stage of your career. One result of the

comparative neglect of the literary side of education by many men of Science is conspicuously seen in their literary style. It is true that in our time we have had some eminent scientific workers, who have also been masters of nervous and eloquent English. But it is not less true that the literature of science is burdened with a vast mass of slipshod, ungrammatical and clumsy writing, wherein sometimes even the meaning of the authors is left in doubt. Let me press upon you the obvious duty of not increasing this unwieldy burden. Study the best masters of style, and when once you have made up your minds what you want to say, try to express it in the simplest, clearest, and most graceful language you can find.

Remember that, while education is the drawing out and cultivation of all the powers of the mind, no system has yet been devised that will by itself develop with equal success every one of these powers. The system under which we have been trained may have done as much for us as it can do. Each of us is thereafter left to supplement its deficiencies by self-culture. And in the ordinary science-instruction of the time one of the most obvious of these inevitable deficiencies is the undue limitation or neglect of the literary side of education.

But in the science-instruction itself there are dangers regarding which we cannot be too watchful. In this college and in all the other well-organised scientific institutions of the country, the principles of science are taught orally and experimentally. Every branch of knowledge is expounded in its bearings on other branches. Its theory is held up as the first great aim of instruction, and its practical applications are made subsequent and subordinate. Divisions of

science are taught here which may have few practical applications, but which are necessary for a comprehensive survey of the whole circle of scientific truth. Now, you may possibly have heard, and in the midst of a busy industrial community you are not unlikely to hear, remarks made in criticism of this system or method of tuition. The importance of scientific training will be frankly acknowledged and even insisted upon, but you will sometime hear this admission coupled with the proviso that the science must be of a practical kind; must, in short, be just such and no other, as will fit young men to turn it to practical use in the manufactures or industries to which they may be summoned. The critics who make this limitation boast that they are practical men, and that in their opinion theory is useless or worse for the main purposes for which they would encourage and support a great scientific school.

Now I am quite sure that those science students who have passed even a single session in Mason College can see for themselves the utter fallacy of such statements and the injury that would be done to the practical usefulness of this institution, and to the general progress of the industrial applications of science, if such short-sighted views were ever carried into effect. There can be no thorough, adequate, and effective training in science unless it be based on a comprehensive study of facts and principles, altogether apart from any economic uses to which they may be put. Science must be pursued for her own sake, in the first instance, and without reference to any pecuniary benefits she may be able to confer. We never can tell when the most theoretical part of pure science may be capable of being turned to the most important practical uses. Who could have surmised,



for instance, that in the early tentative experiments of Volta, Galvani, and others in the last century lay the germ of the modern world-grasping electric telegraph? Or when Wedgwood, at the beginning of this century, copied paintings by the agency of light upon nitrate of silver, who could have foretold that he was laying the foundations of the marvellous art of photography?

There can be no more pernicious doctrine than that which would measure the commercial value of science by its immediate practical usefulness, and would restrict its place in education to those only of its sub-divisions which may be of service to the industries of the present time. Such a curtailed method of instruction is not education in the true sense of the term. It is only a kind of cramming for a specific purpose, and the knowledge which it imparts, being one-sided and imperfect, is of little value beyond its own limited range. I by no means wish to undervalue the importance of technical instruction. By all means let our artisans know as much as can be taught them regarding the nature and laws of the scientific processes in which they are engaged. But it is not by mere technical instruction that we shall maintain and extend the industrial and commercial greatness of the country. If we are not only to hold our own, but to widen the boundaries of applied science, to perfect our manufactures, and to bring new departments of Nature into the service of man, it is by broad, thorough, untrammelled scientific research that our success must be achieved.

When, therefore, you are asked to explain of what practical use are some of the branches of science in which you have been trained, do not lose patience with your questioner, nor answer him as you think such a Philistine

deserves to be answered. Give him a few illustrations of the thousands of ways in which science, that might have been stigmatised by him as merely abstract and theoretical, has yet been made to minister to the practical needs of humanity. Above all, urge him to attend some of the classes of Mason College, where he will learn, in the most effectual manner, the intimate connection between theory and practice. If he chance to be wealthy, the experiment may possibly open his eyes to the more urgent needs of the institution and induce him to contribute liberally towards their satisfaction.

Among the advantages and privileges of your life at college there is one, the full significance and value of which you will better appreciate in later years. You have here an opportunity of acquiring a wide general view of the whole range of scientific thought and method. If you proceed to a science degree you are required to lay a broad foundation of acquaintance with the physical and biological sciences. You are thus brought into contact with the subjects of each great department of natural knowledge, and you learn enough regarding them to enable you to understand their scope and to sympathise with the workers who are engaged upon them. But when your academical career is ended, no such chance of wide general training is ever likely to be yours again. You will be dragged into the whirl of life, where you will probably find little time or opportunity to travel much beyond the sphere of employment to which you may have been called. Make the most, therefore, of the advantages which in this respect you meet with here. Try to ensure that your acquaintance with each branch of science embraced in your circle of studies shall be as full and accurate as lies in your power to make it. Even in departments outside the bounds

of your own tastes and ultimate requirements, do not neglect the means provided for your gaining some knowledge of them. I urge this duty, not because its diligent discharge will obviously tell in your examinations, but because it will give you that scientific culture which while enabling you to appreciate and enjoy the successive advances of other sciences than that which you may select for special cultivation, will at the same time increase your general usefulness and aid you in your own researches.

The days of Admirable Crichtons are long since past. So rapid and general is the onward march of science that not only can no man keep pace with it in every direction, but it has become almost hopelessly impossible to remain abreast of the progress in each of the several sub-divisions of even a single science. We are entering more and more upon the age of specialists. It grows increasingly difficult for the specialists, even in kindred sciences, to remain in touch with each other. When you find yourselves fairly launched into the vortex of life you will look back with infinite satisfaction to the time when you were enabled to lay a broad and solid platform of general acquirement within the walls of this college.

Perhaps the most remarkable defect in the older or literary methods of education was the neglect of the faculty of observation. For the training of the other mental faculties ample provision was made, but for this, one of the most important of the whole, no care was taken. If a boy was naturally observant, he was left to cultivate the use of his eyes as he best might; if he was not observant, nothing was done to improve him in this respect, unless it were, here and there, by the influence of

such an intelligent teacher as is described in Mrs. Barbauld's famous story of *• Eyes and No Eyes*. Even when science began to be introduced into our schools, it was still taught in the old or literary fashion. Lectures and lessons were given by masters who got up their information from books, but had no practical knowledge of the subjects they taught. Class-books were written by men equally destitute of a personal acquaintance with any department of science. The lessons were learnt by rote, and not infrequently afforded opportunities rather for frolic than for instruction. Happily this state of things, though not quite extinct, is rapidly passing away. Practical tuition is everywhere coming into use, while the old-fashioned cut-and-dry lesson-book is giving way to the laboratory, the field-excursion, and the school-museum.

It is mainly through the eyes that we gain our knowledge and appreciation of the world in which we live. But we are not all equally endowed with the gift of intelligent vision. On the contrary, in no respect, perhaps, do we differ more from each other than in our powers of observation. Obviously, a man who has a quick eye to note what passes around him must, in the ordinary affairs of life, stand at a considerable advantage over another man who moves unobservantly on his course. We cannot create an observing faculty any more than we can create a memory, but we may do much to develop both. This is a feature in education of much more practical and national importance than might be supposed. I suspect that it lies closer than might be imagined to the success of our commercial relations abroad. Our prevalent system of instruction has for generations past done nothing to cultivate the habit of observation, and has

thus undoubtedly left us at a disadvantage in comparison with nations that have adopted methods of tutipn wherein the observing faculty is regularly trained. With our world-wide commerce we have gone on supplying to foreign countries the same manufactured goods for which our fathers found markets in all quarters of the globe. Our traders, however, now find themselves in competition with traders from other nations who have been trained to better use of their powers of observation, and who, taking careful note of the gradually changing tastes and requirements of the races which they visit, have been quick to report these changes and to take means for meeting them. Thus, in our own centres of trade we find ourselves in danger of being displaced by rivals with sharper eyes and greater powers of adaptation.

It is the special function of science to cultivate this faculty of observation. Here in Mason College, from the very beginning of your scientific studies you have been taught to use your eyes, to watch the phenomena that appear and disappear around you, to note the sequence and relation of these phenomena, and thus, as it were, to enter beneath the surface into the very soul of things. You cannot, however, have failed to remark among your fellow-students great inequalities in their powers of observation, and great differences in the development of these powers under the very same system of instruction. And you may have noticed that, speaking generally, those class-mates who have shown the best observing faculty have taken a foremost place among their fellows. It is not a question of mere brain-power. A man may possess a colossal intellect, while his faculty of observation may be of the feeblest kind. One of the greatest mathematicians of this century who, full of

honours, recently passed away from us, had so little cognisance of his surroundings, that many ludicrous stories are told of his childlike mistakes as to place and time.

The continued development of the faculty of prompt and accurate observation is a task on which you cannot bestow too much attention. Your education here must already have taught you its value. In your future career the use you make of this faculty may determine your success or your failure. But not only have your studies in this college trained your observing powers, they have at the same time greatly widened the range of your mental vision by the variety of objects which you have been compelled to look at and examine. The same methods which have been so full of benefit to you here can be continued by you in after life. And be assured that in maintaining them in active use you will take the most effective means for securing success in the careers you may choose to follow.

But above and beyond the prospect of any material success there is a higher motive which will doubtless impel you. The education of your observing faculty has been carried on during your introduction to new realms of knowledge. The whole domain of Nature has been spread out before you. You have been taught to observe thousands of objects and processes of which, common though they may be, you had previously taken no note. Henceforth, wherever you may go, you cannot wander with ignorant or unobservant eyes. Land and sea and sky, bird and beast and flower, now awaken in you a new interest, for you have learned lessons from them that have profoundly impressed you, and you have discovered meanings in them of which you had never dreamed. You have been permitted to pass within the veil

of nature, and to perceive some of the inner mechanism of this world.

Thus, your training in science has not only taught you to use your eyes, but to use them intelligently, and in such a way as to see much more in the world around you than is visible to the un instructed man. This widened perception might be illustrated from any department of natural science. Let me take, by way of example, the relation of the student of science towards the features and charms of landscape. It may be said that no training is needed to comprehend these beauties; that the man in the street, the holiday-maker from town, is just as competent as the man of science to appreciate them, and get quite as much pleasure out of them. We need not stop to discuss the relative amounts of enjoyment which different orders of spectators may derive from scenery; but obviously the student of science has one great advantage in this matter. Not only can he enjoy to the full all the outward charms which appeal to the ordinary eye, but he sees in the features of the landscape new charms and interests which the ordinary untrained eye cannot see. Your accomplished Professor of Geology has taught you the significance of the outer lineaments of the land. While under his guidance you have traced with delight the varied features of the lovely landscapes of the Midlands, your eyes have been trained to mark their connection with each other, and their respective places in the ordered symmetry of the whole scene. You perceive why there is here a height and there a hollow; you note what has given the ridges and vales their dominant forms and directions; you detect the causes that have spread out a meadow in one place and raised up a hill in another.

Above and beyond all questions as to the connection and origin of its several parts, the landscape appeals vividly to your imagination. You know that it has not always worn the aspect which it presents to-day. You have observed in these ridges proofs that the sea once covered their site. You have seen the remains of long extinct shells, fishes, and reptiles that have been disinterred from the mud and silt left behind by the vanished waters. You have found evidence that not once only, but again and again, after vast lapses of time and many successive revolutions, the land has sunk beneath the ocean and has once more emerged. You have been shown traces of underground commotion, and you can point to places where, over central England, volcanoes were once active. You have learnt that the various elements of the landscape have thus been gradually put together during successive ages, and that the slow processes, whereby the characteristic forms of the ground have been carved out, are still in progress under your eye.

While, therefore, you are keenly alive to the present beauty of the scene, it speaks to you at every turn of the past. Each feature recalls some incident in the strange primeval history that has been transacted here. The succession of contrasts between what is now and what has been fills you with wonder and delight. You feel as if a new sense had been given to you, and that with its aid your appreciation of scenery has been enlarged and deepened to a marvellous degree.

And so too is it with your relation to all the other departments of Nature. The movements of the clouds, the fall of rain, the flow of brook and river, the changes of the seasons, the succession of calm and storm, do not pass before



your eyes now as they once did. While they minister to the joy of life, they speak to you of that all-embracing system of process and law that governs the world. The wayside flower is no longer to your eyes merely a thing of beauty. You have found it to be that and far more—an exquisite organism in which the several parts are admirably designed to promote the growth of the plant and to perpetuate the life of the species. Every insect and bird is now to you an embodiment of the mystery of life. The forces of Nature, once so dark and so dreaded, are now seen by you to be intelligible, orderly and capable of adaptation to the purposes of man. In the physical and chemical laboratories you have been brought into personal contact with these forces, and have learnt to direct their operations, as you have watched the manifold effects of energy upon the infinite varieties of matter.

When you have completed your course of study and leave this college, crowned, I hope, with academic distinction, there will be your future career in life to choose and follow. A small number among you may, perhaps, be so circumstanced as to be able to devote yourselves entirely to original scientific research, selecting such branches of inquiry as may have specially interested you here, and giving up your whole time and energy to investigation. A much larger number will, no doubt, enter professions where a scientific training can be turned to practical account, and you may become engineers, chemists, or medical men. But in the struggle for existence, which every year grows keener amongst us, these professions are more and more crowded, so that a large proportion of your ranks may not succeed in finding places there, and may in the end be pushed into walks



in life where there may be little or no opportunity for making much practical use of the knowledge in science which you have gained here. To those who may ultimately be thus situated it will always be of advantage to have had the mental training given in this institution, and it will probably be your own fault if, even under unfavourable conditions, you do not find, from time to time, chances of turning your scientific acquirements to account. Your indebtedness to your professors demands that you shall make the effort, and, for the credit of the college, you are bound to do your best.

Among the mental habits which your education in science has helped to foster, there are a few which I would specially commend to your attention as worthy of your most sedulous care all through life.

In the first place I would put Accuracy. You have learnt in the laboratory how absolutely essential this condition is for scientific investigation. We are all supposed to make the ascertainment of the truth our chief aim, but we do not all take the same trouble to attain it. Accuracy involves labour, and every man is not gifted with an infinite capacity for taking pains. Inexactness of observation is sure sooner or later to be detected, and to be visited on the head of the man who commits it. If his observations are incorrect, the conclusions he has drawn from them may be vitiated. Thus all the toil he has endured in a research may be rendered of no avail, and the reputation he might have gained is not only lost but replaced by discredit. It is quite true that absolute accuracy is often unattainable; you can only approach it. But the greater the exertion you make to reach it, the greater will be the success of your investigations. The effort after accuracy will be transferred from your

scientific work to your everyday life and become a habit of mind, advantageous both to yourselves and to society at large.

In the next place, I would set Thoroughness, which is closely akin to accuracy. Again, your training here has shown you how needful it is in scientific research to adopt thorough and exhaustive methods of procedure. The conditions to be taken into account are so numerous and complex, the possible combinations so manifold, before a satisfactory conclusion can be reached. A laborious collection of facts must be made. Each supposed fact must be sifted out and weighed. The evidence must be gone over again and yet again, each link in its chain being scrupulously tested. The deduction to which the evidence may seem to point must be closely and impartially scrutinised, every other conceivable explanation of the facts being frankly and fully considered. Obviously, the man whose education has inured him to the cultivation of a mental habit of this kind is admirably equipped for success in any walk in life which he may be called upon to enter. The accuracy and thoroughness which you have learnt to appreciate and practise at college must never be dropped in later years. Carry them with you as watchwords and make them characteristic of all your undertakings.

In the third place, we may take Breadth. At the outset of your scientific education you were doubtless profoundly impressed by the multiplicity of detail which met your eye in every department of natural knowledge. When you entered upon the study of one of these departments, you felt, perhaps, almost overpowered and bewildered by the vast mass of facts with which you had to make acquaintance.

And yet as your training advanced, you gradually came to see that the infinite variety of phenomena could all be marshalled, according to definite laws, into groups and series. You were led to look beyond the details to the great principles that underlie them and bind them into a harmonious and organic whole. With the help of a guiding system of classification, you were able to see the connection between the separate facts, to arrange them according to their mutual relations, and thus to ascend to the great general laws under which the material world has been constructed. With all attainable thoroughness in the mastery of detail, you have been taught to combine a breadth of treatment which enables you to find and keep a leading clue even through the midst of what might seem a tangled web of confusion. There are some men who cannot see the wood for the trees, and who consequently can never attain great success in scientific investigation. Let it be your aim to master fully the details of the tree, and yet to maintain such a breadth of vision as will enable you to embrace the whole forest within your ken. I need not enlarge on the practical value of this mental habit in everyday life, nor point out the excellent manner in which a scientific education tends to develop it.

In the fourth place, I would inculcate the habit of wide Reading in scientific literature. Although the progress of science is now too rapid for any man to keep pace with the advance of all its departments, you should try to hold yourselves in touch with at least the main results arrived at in other branches than your own; while, in that branch itself, it should be your constant aim to watch every onward step that is taken by others, and not to fall behind the van. This task you will find to be no light one. Even were it

confined to a survey of the march of science in your own country, it would be arduous enough to engage much of your time. But science belongs to no country, and continues its onward advance all over the globe. If you would keep yourselves informed regarding this progress in other countries, as you are bound to do if you would not willingly be left behind, you will need to follow the scientific literature of those countries. You must be able to read at least French and German. You will find in these languages a vast amount of scientific work relating to your own department, and to this accumulated pile of published material the journals of every month continue to add. In many ways it is a misfortune that the literature of science increases so fast; but we must take the evil with the good. Practice will eventually enable you to form a shrewd judgment as to which authors or papers you may skip without serious danger of losing any valuable fact or useful suggestion.

In the fifth place, let me plead for the virtue of Patience. In a scientific career we encounter two dangers, for the avoidance of which patience is our best support and guide. When life is young and enthusiasm is boundless, when from the details which we may have laboriously gathered together we seem to catch sight of some new fact or principle, some addition of more or less importance to the sum of human knowledge, there may come upon us the eager desire to make our discovery known. We may long to be allowed to add our own little stone to the growing temple of science. We may think of the pride with which we should see our names enrolled among those of the illustrious builders by whom this temple has been slowly reared since the infancy of mankind. So we commit our observations to writing,

and send them for publication. Eventually we obtain the deep gratification of appearing in print among well-known authors in science. Far be it from me to condemn this natural desire for publicity. But, as your experience grows, you will probably come to agree with me that if the desire were more frequently and energetically curbed, scientific literature would gain much thereby. There is amongst us far too much hurry in publication. We are so afraid lest our observations or deductions should be forestalled—so anxious not to lose our claim to priority, that we rush before the world, often with a half-finished performance, which must be corrected, supplemented, or cancelled by some later communication. It is this feverish haste which is largely answerable for the mass of jejune, ill-digested, and erroneous matter that cumbers the pages of modern scientific journals. Here it is that you specially need patience. Before you venture to publish anything, take the utmost pains to satisfy yourselves that it is true, that it is new, and that it is worth putting into print. And be assured that this reticence, while it is a kindness to the literature of science, will most certainly bring with it its own reward to yourselves. It will increase your confidence, and make your ultimate contributions more exact in their facts as well as more accurate and convincing in their argument.

The other danger to which I referred as demanding patience is of an opposite kind. As we advance in our career, and the facts of our investigations accumulate around us, there will come times of depression when we seem lost in a labyrinth of detail out of which no path appears to be discoverable. We have, perhaps, groped our way through this maze, following now one clue, now another, that seemed to promise

some outlet to the light. But the darkness has only closed around us the deeper, and we feel inclined to abandon the research as one in which success is, for us at least, unattainable. When this blankness of despair shall come upon you, take courage under it, by remembering that a patient study of any department of nature is never labour thrown away. Every accurate observation you have made, every new fact you have established, is a gain to science. You may not for a time see the meaning of these observations, nor the connection of these facts. But their meaning and connection are sure in the end to be made out. You have gone through the labour necessary for the ascertainment of truth, and if you patiently and watchfully bide your time, the discovery of the truth itself may reward your endurance and your toil.

It is by failures as well as by successes that the true ideal of the man of science is reached. The task allotted to him in life is one of the noblest that can be undertaken. It is his to penetrate into the secrets of Nature to push back the circumference of darkness that surrounds us, to disclose ever more and more of the limitless beauty, harmonious order and imperious law that extend throughout the universe. And while he thus enlarges our knowledge, he shows us also how Nature may be made to minister in an ever-augmenting multiplicity of ways to the service of humanity. It is to him and his conquests that the material progress of our race is mainly due. If he were content merely to look back over the realms which he has subdued, he might well indulge in jubilant feelings, for his peaceful victories have done more for the enlightenment and progress of mankind than were ever achieved by the triumphs of war. But his eye is turned rather to the future

than to the past. In front of him rises the wall of darkness that shrouds from him the still unknown. What he has painfully accomplished seems to him but little in comparison with infinite possibilities that lie beyond. And so he presses onward, not self-satisfied and exultant, but rather humbled and reverential, yet full of hope and courage for the work of further conquest that lies before him.

Such is the task in which you may be called to share. When you have entered upon it and have learnt something of its trials and responsibilities, as well as of its joys and rewards, you will look back with gratitude to the training you received within the walls of this college. You will feel even more keenly than you do now how much you owe to the patient kindness and educational skill of your teachers and to the healthy stimulus of contact and competition with your class-fellows. Most heartily do I wish you success in your several careers. Following up the paths which have been opened for you here, may it be yours to enlarge still further the circle of light which science has gained, and to wrest from Nature new aids for the service of mankind.

—*Sir Archibald Geikie*

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## SOME HINTS ON READING

*[Address to the Students of Rutgers (formerly Queen's)  
College, New Jersey, October, 1911]*

It has been often said that books do for us to-day what universities did in earlier ages. The knowledge that could five centuries ago have been obtained only from the lips of a teacher, can now be gathered from the printed page. Nevertheless, since it is only the most active and most diligent and most discerning minds that can dispense with the help and guidance of teachers to show them what to read and how to read, universities and colleges are scarcely less useful if not quite so indispensable to-day as they were before the invention of printing. It is, therefore, not unfitting that in your college I should be asked to talk to you about books, the way to choose them, and the way to draw most profit from them. The very abundance of books in our days—a stupefying and terrifying abundance—has made it more important to know how to choose promptly and judiciously among them if one is not to spend as much time in the mere choice as in the use. Here you have the help of your professors. But here you are only beginning the process of education which will go on during the rest of your life. By far the largest part of that process will, after you have left college, consist in your independent reading, so the sooner you form habits of choice and methods of use, the better.

The first piece of advice I will venture to give you is this: Read only the best books. There are plenty of them, far more than you will ever find time to read, and when they are to be had it is a pity to waste time on any others.

You may ask what I mean by the Best books. Passing by for the moment those which in each of the great world-languages we call its classics, for to these we shall return presently, I mean by the Best those from which you receive most, and can carry most away, in the form either of knowledge or of stimulation. When you want to learn something about a subject, do not fall upon the first book which you have heard named or which professes by its title to deal with that subject. Consult your teacher, or any well-read friend, or the librarian of the nearest public library. (One of the greatest services public libraries render is that they provide librarians usually competent, and I believe always willing, to advise those who apply to them.) Be content with nothing less than the very best you can get. Time will be saved in the end.

There is no waste more pitiable than that so often seen when some zealous student has, for want of guidance, spent weeks or months of toil in trying to obtain from a second or third-rate book what he might have found sooner and better in a first-rate one. So try to read only what is good. And by "good" you will not suppose me to mean what used to be called "improving books," books written in a sort of Sunday School spirit for the moral benefit of the reader. A book may be excellent in its ethical tone, and full of solid information, and yet be unprofitable, that is to say, dull, heavy, uninspiring, wearisome. Contrariwise, a book is good when it is bright and fresh, when it rouses and enlivens

the mind, when it provides materials on which the mind can pleasurablely work, when it leaves the reader not only knowing more but better able to use the knowledge he has received from it.

Seventy years ago people, or at least those who used then to be called the preceptors of youth, talked as if there lay a certain virtue in dry books, or at any rate a moral merit in the process of plodding through them. It was a dismal mistake, which inflicted upon youth many a dreary hour. The dull book is not better than the lively book. Other things being equal, it is worse, because it requires more expenditure of effort to master such of its contents as are worth remembering. If the edge of the tool is blunt, one must put forth more strength, and as there is never too much strength, none of it should be wasted. It may be asked, "But is not the mental discipline wholesome?" Yes, effort crowned with victory is a fine thing, but since there is plenty of such discipline to be had from the better books why go to the worse books for it?

Sometimes it happens that what you want to learn cannot be had except from dry or even from dull treatises. Dryness and dullness are not the same thing, for the former quality may be due to the nature of the subject, but the latter is the fault of the author. Well, if there is no other book to be found, you must make the best of the dry and even of the dull. But first make quite sure that there are none better to be had, for though in many a subject the really satisfactory book has not yet been written, still in most subjects there is a large choice between the better and the worse.

Every book ought to be so composed as to be capable of being read with enjoyment by those who bring interest and capacity to it. One cannot be playfully various and graphically picturesque upon every kind of subject. Once, in a distant British colony, a friend of mine was asked by a person who knew that he came from the University of Oxford, "What do you think of Euclid?" My friend replied that Euclid's "Elements of Geometry"—if that was what the question referred to—was a valuable treatise, whose reputation had been established for many centuries. "Yes," said the questioner, "but what do you think of Euclid's style?" My friend answered that he had always thought more about the substance than about the style of Euclid, but would be glad to know his questioner's opinion. "Well," said the latter, "I consider it quite a good style, but too systematic." Eloquence, variety, and wit are not the particular merits we look for in a scientific treatise, but however dry geometry or any other subject may appear, there is all the difference between a book which is well arranged and well expressed, a book which takes a grip of the mind and affords the pleasure of following out a line of logical thought, and a book which tumbles out facts and ideas in a confused and shapeless heap.

To you undergraduates life now seems a long vista with infinite possibilities. But, if you love learning, you will soon find that life is altogether too short for reading half the good books from which you would like to cull knowledge. Let not an hour of it be wasted on third-rate or second-rate stuff if first-rate stuff can be had. Goethe once said of some one he knew, "He is a dull man. If he were a book I would not read him." When you find that a book is poor, and

does not give you even the bare facts you are in search of, waste no more time upon it.

The immensity of the field of reading suggests another question. Ought a man to read widely, trying to keep abreast of the progress of knowledge and thought in the world at large, or is it better that he should confine himself to a very few subjects, and to proceed not discursively but upon some regular system ?

Each alternative has its advantages, but considering how rapidly knowledge is extending itself in all directions, and how every branch of it is becoming specialised, we must recognise that the range of attainment possible three or even two centuries ago is now unattainable even by the most powerful and most industrious minds. To-day the choice lies between superficiality in a larger, and some approach to thoroughness in a smaller, number of topics. Between these alternatives there can be no doubt as to your choice. Every man ought to be thorough in at least one thing, ought to know what exactness and accuracy mean, ought to be capable by his mastery of some one topic of having an opinion that is genuinely his own. So my advice to you would be to direct your reading chiefly to a few subjects, in one at least of which you may hope to make yourself proficient, and as regards other subjects, to be content with doing what you can to follow the general march of knowledge. You will find it hard—indeed impossible—to follow that march in the physical sciences, unless you start with some special knowledge of one or more of them. Many of the branches into which they have been diverging are now so specialised that the ordinary reader can hardly comprehend the technical terms which modern treatises employ. But as respects travel and

history and biography, and similarly as respects economics, the so-called "sociological subjects," art, and literary criticism, it is possible for a man who husbands his time and spends little of it on newspapers or magazines, to find leisure for the really striking books that are published on some of these topics which lie outside his special tastes. Do not, however, attempt to cover even the striking books on all of such topics. You will only dissipate your forces. Now and then a book appears which everybody ought to read, no matter how far it lies out of his range of study. It may be a brilliant poem. It may be a treatise throwing new light on some current question of home or foreign politics, about which every citizen, because he is a citizen, ought to try to have an opinion. It may be the record of some startling discovery in the realms of archæology, for instance, or in some branch of natural science. But such books are rare; and in particular the epoch-making scientific discoveries are seldom known at the time when the world first hears of them to be really epoch-making.

Two questions may, however, have presented themselves to you. One is this: Are there not some indispensable books which everyone is bound to read on pain of being deemed to be not an educated man? Certainly there are. Every language has its classics which those who speak the language ought to have read as part of a liberal education. In our own tongue we have, say, a score of great authors—it would be easy to add another dozen, but I wish to be moderate and put the number as low as possible—of whose works everyone of us is bound to have read enough to enable him to appreciate the author's peculiar quality. These of course you must read, though not necessarily all or nearly all they have

written. Spenser, for instance, is an English classic, but even so voracious a reader as Macaulay admitted that few could be expected to persevere to the end of the "Faery Queene". Even smaller is the percentage of Dryden's works which a man may feel bound to read. Do not look for an opinion as to the percentage in the case of Robert Browning. The sooner you begin to read those who belong to this score, the better, for most of them are poets, and youth is the season in which to learn to love poetry. If you do not care for it then, you will hardly do so later.

The other question is: What about fiction? I can just recall an austere time, more than sixty years ago, when in Britain not a few moralists and educators were disposed to ban novel-reading altogether to young people and to treat it even among their elders as an indulgence almost as dangerous as the use of cards, dice and tobacco. Exceptions, however, were made even by the sternest of these authorities.

Need anything more be said about fiction than that we should deal with it just as we should with other kinds of literature? Read the best; that is to say, read that from which you can carry away something that enlarges the range of your knowledge and sets your mind working.

The danger of becoming so fond of fiction as to care for no other sort of reading, a malady from which some men and more women are said to suffer, will threaten nobody who has formed the habit of reading the kind of fiction I am trying to describe, because he will enjoy no other kind.

Though diverse wise and learned men have drawn up lists of what they describe as the Best Hundred Books, it may be doubted whether such lists have any use beyond that of indicating the preferences of their eminent compilers and

the use also of recalling to the notice of the modern public some remarkable works which it had nearly forgotten. The truth is that the excellence of a book is not absolute, *i.e.*, the same for all readers alike, but rather is relative to the knowledge and capacities and environment of the particular reader. Many a book of first-rate value to a person prepared by education and special talents to appreciate it is useless to others not so prepared. A more really interesting enquiry is, What are the books that have made most difference to the progress of the world? Such books are a part, and a significant part, of world history, yet some of them would interest comparatively few readers to-day.

From considering, What to read, let us go on to consider How to read. Here my advice to you would be, Read with a purpose. Bend your mind upon the book. Read it so as to get out of it the best it has to give you.

You will not fancy that all the books you may have to consult deserve careful study. If thoroughness is a virtue to be cultivated, still more is time a thing to be saved. The old maxim, "Whatever is worth doing is worth doing well," is less true than it seems, and has led many people into a lamentable waste of time. Many things are worth doing if you can do them passably well with a little time and effort, which are not worth doing thoroughly if so to do them requires much time and effort.

Time is the measure of everything in life, and every kind of work ought to be adjusted to it. One of the commonest mistakes we all make is spending ourselves on things whose value is below the value of the time they require. Many a book may be worth reading rapidly so as to extract from it the few important facts it contains, and yet be by



no means worth a prolonged study. Economise time in reading as in everything else. The adage that Time is Money falls far short of the truth. Time is worth more than money because by its judicious employment more enjoyment can be secured than money can purchase.

One of the less fortunate results of the large amount of matter which the printing-press turns out in our time is the tendency it has bred to read everything hastily and unthinkingly. The man who glances through several newspapers in the morning and two or three magazines in the evening forms the habit of inattention, or, more correctly, half attention. He reads with no intention of remembering anything except what directly and urgently bears upon his own business, and when in the scanty leisure which business and the practice of reading newspapers and magazines leave him, he takes up a book, this habit of half attention prevents him from applying his mind to what he reads. Instead of stimulating thought, constant reading of this kind deadens it, and the quantity of reading and the quantity of thinking are apt to be in inverse ratio to one another.

Ought reading to be systematic? Should a man lay down a scheme and confine himself to one or more subjects in which he can become proficient rather than spread himself out in superficial sciolism over a large number?

For many of us life answers this question by requiring attention to be devoted primarily to books which bear upon our occupation or are connected with it. For others again pronounced tastes point out certain lines of reading as those in which they will find most pleasure. Yet there is also a third class whom neither their avocations nor any marked personal preferences guide in any particular direction. My

advice to these would be : If you have not got a definite taste, try to acquire one. Find some pursuit or line of study which you can relish, and give to it most of spare time. It will be a constant spring of pleasure, an occupation in solitude, a distraction from worries, even a consolation in misfortune, to have something unconnected with one's daily work to which one can turn for change and refreshment of spirit. Some branch of natural history, or some one of the physical sciences, is perhaps the best for this purpose, but any branch of history, or archæology or art (including, as one of the very best, music) will serve. When one has such a pursuit or taste, it naturally becomes the central line which a man's reading follows. In advising a concentration of study upon some few topics, I do not suggest that you should cease to interest yourselves in the general movements of the world. Everyone ought to try to keep abreast of his time, so far at least as not to be ignorant of the great advances that are being made. Of most of these you will not be able to know much, but the more you can know, the better, so long as you do not scatter and dissipate your efforts in such wise as to become a mere smatterer.

There is a maxim which, like that other venerable dictum already referred to, sounds good but has often done harm. (A book might be written with the title *Moral Maxims and the Mischief They Do*). You all remember the lines :

A little learning is a dangerous thing;  
Drink deep or taste not the Pierian spring.

With all respect to the poet, this is by no means true. A little learning is not dangerous so long as you know that it is little. Danger begins with thinking you know much more

than you do. It is not knowledge, be it great or small, but the conceit of knowledge, that misleads men: and the best remedy against this is not ignorance, but the knowing some one thing really well. Thoroughness in one subject enables a man to recognise his scantiness of attainment in other subjects, not to add that to have learnt any one thing well helps him in dealing with whatever else he touches, since he learns to discern more quickly what is essential, and to make sure that his knowledge, even if it remains elementary, is not merely superficial.

Do not be surprised if after advising you to read thoroughly I also advise you to learn to read swiftly. There is no inconsistency, for thoroughness depends not so much on the time spent on a piece of work as upon the intensity wherewith the mind is concentrated upon it. One man will read a book in half as many hours as another, and yet know more of what is in the book; and this because of his superior power of turning upon it the full stream of his mental energy. Only exceptional minds possess this gift in high measure, as did Macaulay, who read a book so swiftly that he seemed to turn the pages almost without pausing, taking in at one glance all that was in them, and yet carrying away all that was worth remembering. But you can cultivate the gift by practice, and it deserves cultivating, for it means better results with less time spent.

The end of study is not to possess knowledge as a man possesses the coins in his purse, but to make knowledge a part of ourselves, that is, to turn knowledge into thought, as the food we eat is turned into the life-giving and nerve-nourishing blood. It is to have a mind so stored and equipped that it shall be to each man, as to the imprisoned sage, his kingdom,

of which no one can deprive him. When you have begun by forming the habit of thinking as you read, and exercising your own judgment freely, though modestly, you will find your footing grow firmer and surer as you advance, and will before long know for yourselves what to read and how to read. ' Life has few greater pleasures. ' .

—Viscount Bryce.

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## A VENETIAN NOVELLA

At the time when Carpaccio and Gentile Bellini were painting those handsome youths in tight jackets, parti-coloured hose, and little round caps placed awry upon their shocks of well-combed hair, there lived in Venice two noblemen, Messer Pietro and Messer Paolo, whose palaces fronted each other on the Grand Canal. Messer Paolo was a widower, with one married daughter, and an only son of twenty years or thereabouts, named Gerado. Messer Pietro's wife was still living; and this couple had but one child, a daughter, called Elena, of exceeding beauty, aged fourteen. Gerado, as is the wont of gallants, was paying his addresses to a certain lady, and nearly every day he had to cross the Grand Canal in his gondola, and to pass beneath the house of Elena on his way to visit his Dulcinea; for this lady lived some distance up a little canal on which the western side of Messer Pietro's palace looked.

Now it so happened that at the very time when the story opens, Messer Pietro's wife fell ill and died, and Elena was left alone at home with her father and her old nurse. Across the little canal of which I spoke there dwelt another nobleman with four daughters, between the years of seventeen and twenty-one. Messer Pietro, desiring to provide amusement for poor little Elena, besought this gentleman that his daughters might come on feast-days to play with her. For you must know that, except on festivals of the Church, the custom of Venice required that gentlewomen should remain closely shut within the private apartments of their dwellings. His request was readily granted, and on the next feast-day the five girls began to play at ball together for forfeits in the great saloon, which opened with its row of Gothic arches and balustraded balcony upon the Grand Canal. The four sisters, meanwhile, had other thoughts than for the game. One or other of them, and sometimes three together, would let the ball drop, and run to the balcony to gaze upon their gallants, passing up and down in gondolas below; and then they would drop flowers or ribands for tokens. Which negligence of theirs annoyed Elena much; for she thought only of the game. Wherefore she scolded them in childish wise, and one of them made answer, 'Elena, if you only knew how pleasant it is to play as we are playing on this balcony, you would not care so much for ball and forfeits!'

On one of those feast-days, the four sisters were prevented from keeping their little friend company. Elena, with nothing to do, and feeling melancholy, leaned upon the window-sill which overlooked the narrow canal. And it chanced that just then Gerado, on his way to Dulcinea, went by; and Elena looked down at him, as she had seen those

sisters look at passers-by. Gerado caught her eye, and glances passed between them, and Gerado's gondolier, bending from the poop, said to his master, 'O master! methinks that gentle maiden is better worth your wooing than Dulcinea.' Gerado pretended to pay no heed to these words; but after rowing a little way, he bade the man turn, and they went slowly back beneath the window. This time, Elena, thinking to play the game which her four friends had played, took from her hair a clove carnation and let it fall close to Gerado on the cushion of the gondola. He raised the flower and put it to his lips, acknowledging the courtesy with a grave bow. But the perfume of the clove and the beauty of Elena in that moment took possession of his heart together, and straightway he forgot Dulcinea.

As yet he knew not who Elena was. Nor is this wonderful; for the daughters of Venetian nobles were but rarely seen or spoken of. But the thought of her haunted him awake and sleeping; and every feast-day when there was the chance of seeing her, he rowed his gondola beneath her windows. And there she appeared to him in company with her four friends; the five girls clustering together like sister roses beneath the pointed windows of the Gothic balcony. Elena, on her side, had no thought of love; for of love she had heard no one speak. But she took pleasure in the game those friends had taught her, of leaning from the balcony to watch Gerado. He meanwhile grew love-sick and impatient, wondering how he might declare his passion. Until one day it happened that, walking through a lane or *calle* which skirted Messer Pietro's palace, he caught sight of Elena's nurse, who was knocking at the door, returning from some shopping she had made. This nurse had been his own

nurse in childhood; therefore he remembered her, and cried aloud, ' Nurse, nurse! ' But the old woman did not hear him, and passed into the house and shut the door behind her. Whereupon Gerado, greatly moved, still called to her, and when he reached the door began to knock upon it violently. And whether it was the agitation of finding himself at last so near the wish of his heart, or whether the pains of waiting for his love had weakened him, I know not; but, while he knocked, his senses left him, and he fell fainting in the doorway. Then the nurse recognised the youth to whom she had given suck, and brought him into the courtyard by the help of handmaidens, and Elena came down and gazed upon him. The house was now full of bustle, and Messer Pietro heard the noise, and seeing the son of his neighbour in so piteous a plight, he caused Gerado to be laid upon a bed. But for all they could do with him, he recovered not from his swoon. And after a while force was that they should place him in a gondola and ferry him across to his father's house. The nurse went with him, and informed Messer Paolo of what had happened. Doctors were sent for, and the whole family gathered round Gerado's bed. After a while he revived a little; and thinking himself still upon the doorstep of Pietro's palace, called again, ' Nurse, nurse! ' She was near at hand, and would have spoken to him. But while he summoned his senses to his aid, he became gradually aware of his own kinsfolks, and dissembled the secret of his grief. They beholding him in better cheer, departed on their several ways, and the nurse still sat alone beside him. Then he explained to her what he had at heart, and how he was in love with a maiden whom he had seen on feast-days in the house of Messer Pietro. But still he

knew not Elena's name; and she, thinking it impossible that such a child had inspired this passion, began to marvel which of the four sisters it was Gerado loved. Then they appointed the next Sunday, when all the five girls should be together, for Gerado, by some sign, as he passed beneath the window, to make known to the old nurse his lady.

Elena, meanwhile, who had watched Gerado lying still and pale in swoon beneath her on the pavement of the palace, felt the stirring of a new unknown emotion in her soul. When Sunday came, she devised excuses for keeping her four friends away, bethinking her that she might see him once again alone, and not betray the agitation which she dreaded. This ill suited the schemes of the nurse, who nevertheless was forced to be content. But after dinner, seeing how restless was the girl, and how she came and went, and ran a thousand times to the balcony, the nurse began to wonder whether Elena herself were not in love with some one. So she feigned to sleep, but placed herself within sight of the window. And soon Gerado came by in his gondola; and Elena, who was prepared, threw to him her nosegay. The watchful nurse had risen, and peeping behind the girl's shoulder, saw at a glance how matters stood. Thereupon she began to scold her charge, and say, 'Is this a fair and comely thing to stand all day at balconies and throw flowers at passers-by? Woe to you if your father should come to know of this! He would make you wish yourself among the dead!' Elena, sore troubled at her nurse's rebuke, turned and threw her arms about her neck, and called her 'Nanna!' as the wont is of Venetian children. Then she told the old woman how she had learned that game from the four sisters, and how she thought it was not different, but far more



pleasant, than the game of forfeits; whereupon her nurse spoke gravely, explaining what love is, and how that love should lead to marriage, and bidding her search her own heart if haply she could choose Gerado for her husband. There was no reason, as she knew, why Messer Paolo's son should not mate with Messer Pietro's daughter. But being a romantic creature, as many women are, she resolved to bring the match about in secret.

Elena took little time to reflect, but told her nurse that she was willing, if Gerado willed it too, to have him for her husband. Then went the nurse and made the young man know how matters stood, and arranged with him a day, when Messer Pietro should be in the Council of the Pregadi, and the servants of the palace otherwise employed, for him to come and meet his Elena. A glad man was Gerado, nor did he wait to think how better it would be to ask the hand of Elena in marriage from her father. But when the day arrived he sought the nurse, and she took him to a chamber in the palace, where there stood an image of the blessed Virgin. Elena was there, pale and timid; and when the lovers clasped hands, neither found many words to say. But the nurse bade them take heart, and leading them before Our Lady, joined their hands, and made Gerado place his ring on his bride's finger. After this fashion were Gerado and Elena wedded. And for some while, by the assistance of the nurse, they dwelt together in much love and solace, meeting often as occasion offered.

Messer Paolo, who knew nothing of these things, took thought meanwhile for his son's career. It was the season when the Signiory of Venice sends a fleet of galleys to Beirut with merchandise; and the noblemen may bid for the hiring

of a ship, and charge it with wares, and send whomsoever they list as factor in their interest. One of these galleys, then, Messer Paolo engaged, and told his son that he had appointed him to journey with it and increase their wealth. 'On thy return, my son,' he said, 'we will bethink us of a wife for thee.' Gerado, when he heard these words, was sore troubled, and first he told his father roundly that he would not go, and flew off in the twilight to pour out his perplexities to Elena. But she, who was prudent and of gentle soul, besought him to obey his father in this thing, to the end, moreover, that, having done his will and increased his wealth, he might afterwards unfold the story of their secret marriage. To these good counsels, though loth, Gerado consented. His father was overjoyed at his son's repentance. The galley was straightway laden with merchandise, and Gerado set forth on his voyage.

The trip to Beirut and back lasted usually six months or at the most seven. Now when Gerado had been some six months away, Messer Pietro, noticing how fair his daughter was, and how she had grown into womanhood, looked about him for a husband for her. When he had found a youth suitable in birth and wealth and years, he called for Elena, and told her that the day had been appointed for her marriage. She, alas! knew not what to answer. She feared to tell her father that she was already married, for she knew not whether this would please Gerado. For the same reason she dreaded to throw herself upon the kindness of Messer Paolo. Nor was her nurse of any help in counsel; for the old woman repented her of what she had done, and had good cause to believe that, even if the marriage with Gerado were accepted by the two fathers, they would punish her for

her own part in the affair. Therefore she bade Elena wait on fortune, and hinted to her that, if the worst came to the worst, no one need know she had been wedded with the ring to Gerado. Such weddings, you must know, were binding; but till they had been blessed by the Church they had not taken the force of a religious sacrament. And this is still the case in Italy among the common folk, who will say of a man, '*Si, è ammogliato; ma il matrimonio non è stato benedetto*' ('Yes, he has taken a wife, but the marriage has not yet been blessed').

So the days flew by in doubt and sore distress for Elena. Then on the night before her wedding, she felt that she could bear this life no longer. But having no poison, and being afraid to pierce her bosom with a knife, she lay down on her bed alone, and tried to die by holding in her breath. A mortal swoon came over her; her senses fled; the life in her remained suspended. And when her nurse came next morning to call her, she found poor Elena cold as a corpse. Messer Pietro and all the household rushed at the nurse's cries into the room, and they all saw Elena stretched dead upon her bed undressed. Physicians were called, who made theories to explain the cause of death. But all believed that she was really dead, beyond all help of art or medicine. Nothing remained but to carry her to church for burial instead of marriage. Therefore, that very evening, a funeral procession was formed, which moved by torchlight up the Grand Canal, along the Riva, past the blank walls of the Arsenal, to the Campo before San Pietro in Castello. Elena lay beneath the black felze in one gondola, with a priest beside her praying, and other boats followed bearing mourners. Then they laid her in a marble chest outside the church,

and all departed, still with torches burning, to their homes.

Now it so fell out that upon that very evening Gerado's galley had returned from Syria, and was anchoring within the port of Lido, which looks across to the island of Castello. It was the gentle custom of Venice at that time that, when a ship arrived from sea, the friends of those on board at once came out to welcome them, and take and give the news. Therefore many noble youths and other citizens were on the deck of Gerado's galley, making merry with him over the safe conduct of his voyage. Of one of these he asked, 'Whose is yonder funeral procession returning from San Pietro?' The young man made answer, 'Alas, for poor Elena, Messer Pietro's daughter! She should have been married this day. But death took her, and to-night they buried her in the marble monument outside the church.' A woful man was Gerado, hearing suddenly this news, and knowing what his dear wife must have suffered ere she died. Yet he restrained himself, daring not to disclose his anguish, and waited till his friends had left the galley. Then he called to him the captain of the oarsmen, who was his friend, and unfolded to him all the story of his love and sorrow, and said that he must go that night and see his wife once more, if even he should have to break her tomb. The captain tried to dissuade him, but in vain. Seeing him so obstinate, he resolved not to desert Gerado. The two men took one of the galley's boats, and rowed together toward San Pietro. It was past midnight when they reached the Campo and broke the marble sepulchre asunder. Pushing back its lid, Gerado descended into the grave and abandoned himself upon the body of his Elena. One who had seen them at that

moment could not have said which of the two was dead and which was living—Elena or her husband. Meantime the captain of the oarsmen, fearing lest the watch (set by the Masters of the Night to keep the peace of Venice) might arrive, was calling on Gerado to come back. Gerado heeded him no whit. But at the last, compelled by his entreaties, and as it were astonished, he arose, bearing his wife's corpse in his arms, and carried her clasped against his bosom to the boat, and laid her therein, and sat down by her side and kissed her frequently, and suffered not his friend's remonstrances. Force was for the captain, having brought himself into this scrape, that he should now seek refuge by the nearest way from justice. Therefore he moved gently from the bank and plied his oar, and brought the gondola apace into the open waters. Gerado still clasped Elena, dying husband by dead wife. But the sea-breeze freshened towards daybreak; and the captain looking down upon that pair, and bringing to their faces the light of his boat's lantern, judged their case not desperate at all. On Elena's cheek there was a flush of life less deadly even than the pallor of Gerado's forehead. Thereupon the good man called aloud, and Gerado started from his grief; and both together they chafed the hands and feet of Elena; and, the sea-breeze aiding with its saltness, they awoke in her the spark of life.

Dimly burned the spark. But Gerado, being aware of it, became a man again. Then, having taken counsel with the captain, both resolved to bear her to that brave man's mother's house. A bed was soon made ready, and food was brought; and after due time, she lifted up her face and knew Gerado. The peril of the grave was past, but thought had now to be taken for the future. Therefore Gerado, leaving

his wife to the captain's mother, rowed back to the galley and prepared to meet his father. With good store of merchandise and with great gains from his traffic, he arrived in that old palace on the Grand Canal. Then having opened to Messer Paolo the matters of his journey, and shown him how he had fared, and set before him tables of disbursements and receipts, he seized the moment of his father's gladness. 'Father,' he said, and as he spoke he knelt upon his knees, 'Father, I bring you not good store of merchandise and bags of gold alone; I bring you also a wedded wife, whom I have saved this night from death.' And when the old man's surprise was quieted, he told him the whole story. Now Messer Paolo, desiring no better than that his son should wed the heiress of his neighbour, and knowing well that Messer Pietro would make great joy receiving back his daughter from the grave, bade Gerado in haste take rich apparel and clothe Elena therewith, and fetch her home. These things were swiftly done; and after evenfall Messer Pietro was bidden to grave business in his neighbour's palace. With heavy heart he came, from a house of mourning to a house of gladness. But, there, at the banquet-table's head, he saw his dead child Elena alive, and at her side a husband. And when the whole truth had been declared, he not only kissed and embraced the pair who knelt before him, but of his goodness forgave the nurse, who in her turn came trembling to his feet. Then fell there joy and bliss in overmeasure that night upon both palaces of the Canal Grande. And with the morrow the Church blessed the spousals which long since had been on both sides vowed and consummated.

—John Addington Symonds

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## INTERNATIONAL HONOUR

(QUEEN'S HALL, LONDON, SEPTEMBER 19, 1914)

I have come here this afternoon to talk to my fellow countrymen about this great war and the part we ought to take in it. I feel my task is easier after we have been listening to the greatest battlesong in the world.\*

There is no man in this room who has always regarded the prospects of engaging in a great war with greater reluctance, with greater repugnance, than I have done throughout the whole of my political life. There is no man, either inside or outside of this room, more convinced that we could not have avoided it without national dishonour. I am fully alive to the fact that whenever a nation has been engaged in any war she has always invoked the sacred name of honour. Many a crime has been committed in its name; there are some crimes being committed now. But, all the same, national honour is a reality, and any nation that disregards it is doomed.

Why is our honour as a country involved in this war? Because, in the first place, we are bound in an honourable obligation to defend the independence, the liberty, the integrity of a small neighbour that has lived peaceably, but she could not have compelled us, because she was weak. The man who declines to discharge his debt because his creditor is too poor to enforce it is a blackguard. We

\* 'The Men of Harlech.'

entered into this treaty, a solemn treaty, a full treaty, to defend Belgium and her integrity. Our signatures are attached to the document. Our signatures do not stand alone there. This was not the only country to defend the integrity of Belgium. Russia, France, Austria, and Prussia—they are all there. Why did they not perform the obligation? It is suggested that if we quote this treaty it is purely an excuse on our part. It is our low craft and cunning, just to cloak our jealousy of a superior civilisation we are attempting to destroy. Our answer is the action we took in 1870. What was that? Mr. Gladstone was then Prime Minister. Lord Granville, I think, was then Foreign Secretary. I have never heard it laid to their charge that they were ever jingo.

What did they do in 1870? That Treaty Bond was this: We called upon the belligerent Powers to respect that treaty. We called upon France; we called upon Germany. At that time, bear in mind, the greatest danger to Belgium came from France and not from Germany. We intervened to protect Belgium against France exactly as we are doing now to protect her against Germany. We are proceeding exactly in the same way. We invited both the belligerent Powers to state that they had no intention of violating Belgian territory. What was the answer given by Bismarck? He said it was superfluous to ask Prussia such a question in view of the treaties in force. France gave a similar answer. We received the thanks at that time from the Belgian people for our intervention in a very remarkable document. This is the document addressed by the municipality of Brussels to Queen Victoria after that intervention:



The great and noble people over whose destinies you preside have just given a further proof of its benevolent sentiments towards this country. The voice of the English nation has been heard above the din of arms. It has asserted the principles of justice and right. Next to the unalterable attachment of the Belgian people to their independence, the strongest sentiment which fills their hearts is that of an imperishable gratitude to the people of Great Britain.

That was in 1870. Mark what follows.

Three or four days after that document of thanks the French Army was wedged up against the Belgian frontier. Every means of escape was shut up by a ring of flame from Prussian cannon. There was one way of escape. What was that? By violating the neutrality of Belgium. What did they do? The French on that occasion preferred ruin, humiliation, to the breaking of their bond. The French Emperor, French Marshals, 100,000 gallant Frenchmen in arms preferred to be carried captive to the strange land of their enemy rather than dishonour the name of their country. It was the last French Army defeat. Had they violated Belgian neutrality the whole history of that war would have been changed. And yet it was the interest of France to break the treaty. She did not do it.

It is now the interest of Prussia to break the treaty, and she has done it. Well, why? She avowed it with cynical contempt for every principle of justice. She says treaties only bind you when it is to your interest to keep them. 'What is a treaty?' says the German Chancellor. 'A scrap of paper.' Have you any £5 notes about you? I am not calling for them. Have you any of those neat little Treasury £1 notes? If you have, burn them; they are only 'Scraps of paper.' What are they made of? Rags. What are they worth? The whole credit of the British Empire. 'Scraps of paper.' I have been dealing with scraps of paper

within the last month. It is suddenly found the commerce of the world is coming to a standstill. The machine had stopped. Why? I will tell you. We discovered, many of us for the first time—I do not pretend to say that I do not know much more about the machinery of commerce to-day than I did six weeks ago, and there are a good many men like me—we discovered the machinery of commerce was moved by bills of exchange. I have seen some of them—wretched, crinkled, scrawled over, blotched, frowsy, and yet these wretched little scraps of paper moved great ships, laden with thousands of tons of precious cargo, from one end of the world to the other. What was the motive power behind them? The honour of commercial men.

Treaties are the currency of international statesmanship. Let us be fair. German merchants, German traders, had the reputation of being as upright and straightforward as any traders in the world. But if the currency of German commerce is to be debased to the level of her statesmanship, no trader from Shanghai to Valparaiso will ever look at a German signature again. This doctrine of the scrap of paper, this doctrine which is superscribed by Bernhardi, that treaties only bind a nation as long as it is to its interest, goes to the root of public law. It is the straight road to barbarism, just as if you removed the magnetic pole whenever it was in the way of a German cruiser, the whole navigation of the seas would become dangerous, difficult, impossible, and the whole machinery of civilisation will break down if this doctrine wins in this war.

We are fighting against barbarism. But there is only one way of putting it right. If there are nations that say they will only respect treaties when it is to their interest to

do so, we must make it to their interest to do so for the future. What is their defence? Just look at the interview which took place between our Ambassador and great German officials when their attention was called to this treaty to which they were partners. They said: 'We cannot help that.' Rapidity of action was the great German asset. There is a greater asset for a nation than rapidity of action, and that is—honest dealing.

What are her excuses? She said Belgium was plotting against her, that Belgium was engaged in a great conspiracy with Britain and with France to attack her. Not merely is that not true, but Germany knows it is not true. What is her other excuse? France meant to invade Germany through Belgium. Absolutely untrue. France offered Belgium five army corps to defend her if she was attacked. Belgium said: 'I don't require them. I have got the word of the Kaiser. Shall Caesar send a lie?' All these tales about conspiracy have been fanned up since. The great nation ought to be ashamed, ought to be ashamed to behave like a fraudulent bankrupt perjuring its way with its complications. She has deliberately broken this treaty, and we were in honour bound to stand by it.

Belgium has been treated brutally, how brutally we shall not yet know. We know already too much. What has she done? Did she send an ultimatum to Germany? Did she challenge Germany? Was she preparing to make war on Germany? Had she ever inflicted any wrongs upon Germany which the Kaiser was bound to redress? She was one of the most unoffending little countries in Europe. She was peaceable, industrious, thrifty, hard-working, giving offence to no one; and her cornfields

have been trampled down, her villages have been burned to the ground, her art treasures have been destroyed, her men have been slaughtered, yea, and her women and children, too. What had she done? Hundreds of thousands of her people have had their quiet, comfortable little homes burned to the dust, and are wandering homeless in their own land. What is their crime? Their crime was that they trusted to the word of a Prussian King. I don't know what the Kaiser hopes to achieve by this war. I have a shrewd idea of what he will get, but one thing is made certain, that no nation in future will ever commit that crime again.

I am not going to enter into these tales. Many of them are untrue; war is a grim, ghastly business at best, and I am not going to say that all that has been said in the way of tales of outrage is true. I will go beyond that, and say that if you turn two millions of men forced, conscripted, and compelled and driven into the field, you will certainly get among them a certain number of men who will do things that the nation itself will be ashamed of. I am not depending on them. It is enough for me to have the story which the German themselves avow, admit, defend, proclaim. The burning and massacring, the shooting down of harmless people—why? Because, according to the Germans, they fired on German soldiers. What business had German soldiers there at all? Belgium was acting in pursuance of a most sacred right, the right to defend your own home.

But they were not in uniform when they shot. If a burglar broke into the Kaiser's Palace at Potsdam, destroyed his furniture, shot down his servants, ruined his art treasures, especially those he made himself, burned his precious manuscripts, do you think he would wait until he

got into uniform before he shot him down? They were dealing with those who had broken into their households. But their perfidy has already failed. They entered Belgium to save time. The time has gone. They have not gained time, but they have lost their good name.

But Belgium was not the only little nation that has been attacked in this war, and I make no excuse for referring to the case of the other little nation—the case of Servia. The history of Servia is not unblotted. What history in the category of nations is unblotted? The first nation that is without sin, let her cast a stone at Servia. A nation trained in a horrible school, but she won her freedom with her tenacious valour, and she has maintained it by the same courage. If any Servians were mixed up in the assassination of the Grand Duke they ought to be punished. Servia admits that; the Servian Government had nothing to do with it. Not even Austria claimed that. The Servian Prime Minister is one of the most capable and honoured men in Europe. Servia was willing to punish any one of her subjects who had been proved to have any complicity in that assassination. What more could you expect? What were the Austrian demands? Servia sympathised with her fellow countrymen in Bosnia. That was one of her crimes. She must do so no more. Her newspapers were saying nasty things about Austria. They must do so no longer. That is the Austrian spirit. You had it in Zabern. How dare you criticise a Customs official? And if you laugh it is a capital offence. The colonel threatened to shoot them if they repeated it.

Servian newspapers must not criticise Austria. I wonder what would have happened had we taken the same line

about German newspapers. Serbia said: 'Very well, we will give orders to the newspapers that they must not criticise Austria in future, neither Austria, nor Hungary, nor anything that is theirs.' Who can doubt the valour of Serbia, when she undertook to tackle her newspaper editors? She promised not to sympathise with Bosnia, promised to write no critical articles about Austria. She would have no public meetings at which anything unkind was said about Austria.

That was not enough. She must dismiss from her Army officers whom Austria should subsequently name. But these officers had just emerged from a war where they were adding lustre to the Servian arms—gallant, brave, efficient. I wonder whether it was their guilt or their efficiency that prompted Austria's action. But, mark, the officers were not named. Serbia was to undertake in advance to dismiss them from the Army; the names to be sent on subsequently. Can you name a country in the world that would have stood that?

Supposing Austria or Germany had issued an ultimatum of that kind to this country. 'You must dismiss from your Army and from your Navy all those officers whom we shall subsequently name!' Well, I think I could name them now. Lord Kitchener would go; Sir John French would be sent about his business; General Smith-Dorrien would be no more; and I am sure that Sir John Jellicoe would go. And there is another gallant old warrior who would go—Lord Roberts.

It was a difficult situation. Here was a demand made upon her by a great military Power who could put five or six men in the field for every one she could; and that

Power supported by the greatest military Power in the world. How did Servia behave? It is not what happens to you in life that matters; it is the way in which you face it. And Servia faced the situation with dignity. She said to Austria, 'If any officers of mine have been guilty and are proved to be guilty, I will dismiss them.' Austria said, 'That is not good enough for me.' It was not guilt she was after, but capacity.

Then came Russia's turn. Russia has a special regard for Servia. She has a special interest in Servia. Russians have shed their blood for Servian independence many a time. Servia is a member of her family, and she cannot see Servia maltreated. Austria knew that: Germany knew that, and Germany turned round to Russia and said: 'Here, I insist that you shall stand by with your arms folded whilst Austria is strangling to death your little brother.' What answer did the Russian Slav give? He gave the only answer that becomes a man. He turned to Austria and said: 'You lay hands on that little fellow and I will tear your ramshackle empire limb from limb.' And he is doing it.

That is the story of the little nations. The world owes much to little nations—and to little men. This theory of bigness—you must have a big empire and a big nation, and a big man—well, long legs have their advantage in a retreat. Frederic the Great chose his warriors for their height, and that tradition has become a policy in Germany. Germany applies that ideal to nations; she will only allow six-feet-two nations to stand in the ranks. But all the world owes much to the little five feet high nations. The greatest art of the world was the work of little nations. The most enduring literature of the world came from little

nations. The greatest literature of England came from her when she was a nation of the size of Belgium fighting a great Empire. 'The heroic deeds that thrill humanity through generations were the deeds of little nations fighting for their freedom. Ah, yes, and the salvation of mankind came through a little nation. God had chosen little nations as the vessels by which He carries the choicest wines to the lips of humanity, to rejoice their hearts, to exalt their vision, to stimulate and to strengthen their faith, and if we had stood by when two little nations were being crushed and broken by the brutal hands of barbarism our shame would have rung down the everlasting ages.

But Germany insists that this is an attack by a low civilisation upon a higher. Well, as a matter of fact, the attack was begun by the civilisation which calls itself the higher one. Now, I am no apologist for Russia. She has perpetrated deeds of which I have no doubt her best sons are ashamed. But what Empire has not? And Germany is the last Empire to point the finger of reproach at Russia. But Russia has made sacrifices for freedom—great sacrifices. You remember the cry of Bulgaria when she was torn by the most insensate tyranny that Europe has ever seen. Who listened to the cry? The only answer of the higher civilisation was that the liberty of Bulgarian peasants was not worth the life of a single Pomeranian soldier. But the rude barbarians of the North—they sent their sons by the thousands to die for Bulgarian freedom.

What about England? You go to Greece, the Netherlands, Italy, Germany, and France, and all these lands, gentlemen, could point out to you places where the sons of Britain have died for the freedom of these countries.



France has made sacrifices for the freedom of other lands than her own. Can you name a single country in the world for the freedom of which the modern Prussian has ever sacrificed a single life? The test of our faith, the highest standard of civilisation "is the readiness to sacrifice for others.

I would not say a word about the German people to disparage them. They are a great people; they have great qualities of head, of hand, and of heart. I believe, in spite of recent events, there is as great a store of kindness in the German peasant as in any peasant in the world. But he has been drilled into a false idea of civilisation,—efficiency, capability. It is a hard civilisation; "it is a selfish civilisation: it is a material civilisation. They could not comprehend the action of Britain at the present moment. They say so. 'France,' they say, 'we can understand. She is out for vengeance, she is out for territory—Alsace Lorraine. Russia, she is fighting for mastery, she wants Galicia.' They can understand vengeance, they can understand you fighting for mastery, they can understand you fighting for greed of territory; they cannot understand a great Empire pledging its resources, pledging its might, pledging the lives of its children, pledging its very existence, to protect a little nation that seeks for its defence. God made man in His own image—high of purpose, in the region of the spirit. German civilisation would re-create him in the image of a Diesel machine—precise, accurate, powerful, with no room for the soul to operate. That is the 'higher' civilisation.

What is their demand? Have you read the Kaiser's speeches? If you have not a copy, I advise you to buy it;

they will soon be out of print, and you won't have any more of the same sort again. They are full of the clatter and bluster of German militarists—the mailed fist, the shining armour. Poor old mailed fist—its knuckles are getting a little bruised. Poor shining armour—the shine is being knocked out of it. But there is the same swagger and boastfulness running through the whole of the speeches. You saw that remarkable speech which appeared in the *British Weekly* this week. It is a very remarkable product, as an illustration of the spirit we have got to fight. It is his speech to his soldiers on the way to the front :—

Remember that the German people are the chosen of God. On me, on me as German Emperor, the Spirit of God has descended. I am His weapon, His sword, and His vizard! Woe to the disobedient! Death to cowards and unbelievers!

Lunacy is always distressing, but sometimes it is dangerous, and when you get it manifested in the head of the State, and it has become the policy of a great Empire, it is about time when that should be ruthlessly put away. I do not believe he meant all these speeches. It was simply the martial straddle which he had acquired; but there were men around him who meant every word of it. This was their religion. Treaties? They tangled the feet of Germany in her advance. Cut them with the sword. Little nations? They hinder the advance of Germany. Trample them in the mire under the German heel. The Russian Slav? He challenges the supremacy of Germany and Europe. Hurl your legions at him and massacre him. Britain? She is a constant menace to the predominancy of Germany in the world. Wrest the trident out of her hands. Ah! more than that. The new philosophy of Germany is to destroy

Christianity. Sickly sentimentalism about sacrifice for others—poor pap for German digestion. 'We will have a new diet. We will force it on the world. It will be made in Germany. A diet of blood and iron. What remains? Treaties have gone; the honour of nations gone; liberty gone. What is left? Germany—Germany is left—*Deutschland uber Alles*. That is all that is left.

That is what we are fighting, that claim to predominancy of a civilisation, a material one, a hard one, a civilisation which if once it rules and sways the world, liberty goes, democracy vanishes, and unless Britain comes to the rescue, and her sons, it will be a dark day for humanity. We are not fighting the German people. The German people are just as much under the heel of this Prussian military caste, and more so, thank God, than any other nation in Europe. It will be a day of rejoicing for the German peasant and artisan and trader when the military caste is broken. You know his pretensions. He gives himself the airs of a demi-god. Walking the pavements—civilians and their wives swept into the gutter; they have no right to stand in the way of the great Prussian junker. Men, women, nations—they have all got to go. He thinks all he has got to say is, 'We are in a hurry.' That is the answer he gave to Belgium. 'Rapidity of action is Germany's greatest asset,' which means 'I am in a hurry. Clear out of my way.'

You know the type of motorist, the terror of the roads, with a 60-h.p. car. He thinks the roads are made for him, and anybody who impedes the action of his car by a single mile is knocked down. The Prussian junker is the road-hog of Europe. Small nationalities in his way hurled to the roadside, bleeding and broken: women and children crushed under

the wheels of his cruel car. Britain ordered out of his road. All I can say is, this: if the old British spirit is alive in British hearts, that bully will be torn from his seat. Were he to win, it would be the greatest catastrophe that has befallen democracy since the days of the Holy Alliance and its ascendancy. They think we cannot beat them. It will not be easy. It will be a long job. It will be a terrible war. But in the end we shall march through terror to triumph. We shall need all our qualities, every quality that Britain and its people possess. Prudence in council, daring in action, tenacity in purpose, courage in defeat, moderation in victory, in all things faith, and we shall win.

It has pleased them to believe and to preach the belief that we are a decadent nation. They proclaim it to the world, through their professors, that we are an unheroic nation skulking behind our mahogany counters, whilst we are egging on more gallant races to their destruction. This is a description given to us in Germany—'a timorous, craven nation, trusting to its fleet.' I think they are beginning to find their mistake out already. And there are half a million of young men of Britain who have already registered their vow to their King that they will cross the seas and hurl that insult against British courage against its perpetrators on the battlefields of France and of Germany. And we want half a million more. And we shall get them.

But Wales must continue doing her duty. That was a great telegram that you, my Lord (the Chairman), read from Glamorgan.\* I should like to see a Welsh army in the field. I should like to see the race who faced the Normans

\* 'Glamorgan has raised 20,000 men.'

for hundreds of years in their struggle for freedom, the race that helped to win the battle of Crécy, the race that fought for a generation under Glendower, against the greatest captain in Europe—I should like to see that race give a good taste of its quality in this struggle in Europe; and they are going to do it.

I envy you young people your youth. They have put up the age limit for the Army, but I march, I am sorry to say, a good many years even beyond that. But still our turn will come. It is a great opportunity. It only comes once in many centuries to the children of men. For most generations sacrifice comes in drab weariness of spirit to men. It has come to-day to you; it has come to-day to us all, in the form of the glory and thrill of a great movement for liberty, that impels millions throughout Europe to the same end. It is a great war for the emancipation of Europe from the thralldom of a military caste, which has cast its shadow upon two generations of men, and which has now plunged the world into a welter of bloodshed. Some have already given their lives. There are some who have given more than their own lives. They have given the lives of those who are dear to them. I honour their courage, and may God be their comfort, and their strength.

But their reward is at hand. Those who have fallen have consecrated deaths. They have taken their part in the making of new Europe, a new world. I can see signs of its coming in the glare of the battlefield. The people will gain more by this struggle in all lands than they comprehend at the present moment. It is true they will be rid of the menace to their freedom. But that is not all. There is something infinitely greater and more enduring

which is emerging already out of this great conflict; a new patriotism, richer, nobler, more exalted than the old. I see a new recognition amongst all classes, high and low, shedding themselves of selfishness; a new recognition that the honour of a country does not depend merely on the maintenance of its glory in the stricken field, but in protecting its homes from distress as well. It is a new patriotism, it is bringing a new outlook for all classes. A great flood of luxury and of sloth which had submerged the land is receding, and a new Britain is appearing. We can see for the first time the fundamental things that matter in life and that have been obscured from our vision by the tropical growth of prosperity.

May I tell you, in a simple parable, what I think this war is doing for us? I know a valley in North Wales, between the mountains and the sea—a beautiful valley, snug, comfortable, sheltered by the mountains from the bitter blasts. It was very enervating, and I remember how the boys were in the habit of climbing the hills above the village to have a glimpse of the great mountains in the distance, and to be stimulated and freshened by the breezes which came from the hill-tops, and by the great spectacle of that great valley.

We have been living in a sheltered valley for generations. We have been too comfortable, too indulgent, many, perhaps, too selfish. And the stern hand of fate has scourged us to an elevation where we can see the great everlasting things that matter for a nation; the great peaks of honour we had forgotten—duty and patriotism clad in glittering white; the great pinnacle of sacrifice pointing like a rugged finger to Heaven. We shall descend into the

valleys again, but as long as the men and women of this generation last they will carry in their hearts the image of these great mountain peaks, whose foundations are unshaken though Europe rock and sway in the convulsions of a great war.

—David Lloyd George

### THE SECRET OF A TRAIN

I will not say that this story is true: because, as you will soon see, it is all truth and no story. It has no explanation and no conclusion; it is, like most of the other things we encounter in life, a fragment of something else which would be intensely exciting if it were not too large to be seen. For the perplexity of life arises from there being too many interesting things in it for us to be interested properly in any of them. What we call its triviality is really the tag-ends of numberless tales; ordinary and unmeaning existence is like ten thousand thrilling detective stories mixed up with a spoon. My experience was a fragment of this nature, and it is, at any rate, not fictitious. Not only am I not making up the incidents (what there were of them), but I am not making up the atmosphere or the landscape, which were the whole horror of the thing. I remember them vividly, and they were truly as I shall now describe.

About noon of an ashen autumn day some years ago I was standing outside the station at Oxford intending to take the train to London. And for some reason, out of idleness or the emptiness of my mind or the emptiness of the pale grey sky, or the cold, a kind of caprice fell upon me that I would not go by that train at all, but would step out on the road and walk at least some part of the way to London. I do not know if other people are made like me in this matter; but for me it is always dreary weather, what may be called useless weather, that stings into life a sense of action and romance. On bright blue days I do not want anything to happen; the world is complete and beautiful, a thing for contemplation. I no more ask for adventures under that turquoise dome than I ask for adventures in church. But when the background of man's life is a grey background, then in the name of man's sacred supremacy, I desire to paint on it in fire and gore. When the heavens fail man refuses to fail; when the sky seems to have written on it, in letters of lead and pale silver, the decree that nothing shall happen, then the immortal soul, the prince of the creatures, rises up and decrees that something shall happen, if it be only the slaughter of a policeman. But this is a digressive way of stating what I have said already—that the bleak sky awoke in me a hunger for some change of plans, that the monotonous weather seemed to render unbearable the use of the monotonous train, and that I set out into the country lanes, out of the town of Oxford. It was, perhaps, at that moment that a strange curse came upon me out of the city and the sky, whereby it was decreed that years afterwards I should, in an article in the *Daily News*, talk about Sir George



Trevelyan in connexion with Oxford, when I knew perfectly well that he went to Cambridge. •

As I crossed the country everything was ghostly and colourless. The fields that should have been green were as grey as the skies; the tree-tops that should have been green were as grey as the clouds and as cloudy. And when I had walked for some hours the evening was closing in. A sickly sunset clung weakly to the horizon, as if pale with reluctance to leave the world in the dark. And as it faded more and more the skies seemed to come closer and to threaten. The clouds which had been merely sullen became swollen; and then they loosened and let down the dark curtains of the rain. The rain was blinding and seemed to beat like blows from an enemy at close quarters; the skies seemed bending over and bawling in my ears. I walked on many more miles before I met a man; in that distance my mind had been made up; and when I met him I asked him if anywhere in the neighbourhood I could pick up the train for Paddington. He directed me to a small silent station (I cannot even remember the name of it) which stood well away from the road and looked as lonely as a hut on the Andes. I do not think I have ever seen such a type of time and sadness and scepticism and everything devilish as that station was: it looked as if it had always been raining there ever since the creation of the world. The water streamed from the soaking wood of it as if it were not water at all, but some loathsome liquid corruption of the wood itself; as if the solid station were eternally falling to pieces and pouring away in filth. It took me nearly ten minutes to find a man in the station. When I did he was a dull one, and when I asked him if there was a train to Paddington

his answer was sleepy and vague. As far as I understood him, he said there would be a train in half an hour. I sat down and lit a cigar and waited, watching the last tail of the tattered sunset and listening to the everlasting rain. It may have been in half an hour or less that a train came rather slowly into the station. It was an unnaturally dark train; I could not see a light anywhere in the long black body of it; and I could not see any guard running beside it. I was reduced to walking up to the engine and calling out to the stoker to ask if the train was going to London. "Well—yes, sir," he said, with an unaccountable kind of reluctance. "It is going to London but . . . . ." It was just starting, and I jumped into the first carriage: it was pitch dark. I sat there smoking and wondering, as we steamed through the continually darkening landscape, lined with desolate poplars, until we slowed down and stopped, irrationally, in the middle of a field. I heard a heavy noise as of someone clambering off the train, and a dark, ragged head suddenly put itself into my window. "Excuse me, Sir," said the stoker, "but I think perhaps—well, perhaps you ought to know—there's a dead man in this train."

Had I been a true artist, a person of exquisite susceptibilities and nothing else, I should have been bound, no doubt, to be finally overwhelmed with this sensational touch, and to have insisted on getting out and walking. As it was, I regret to say, I expressed myself politely, but firmly, to the effect that I didn't care much so long as the train took me to Paddington. But when the train had started with its unknown burden I did do one thing, and do it quite instinctively, without stopping to think, or to think more

than a flash. I threw away my cigar. Something that is as old as man and has to do with all mourning and ceremonial told me to do it. There was something unnecessarily horrible, it seemed to me, in the idea of there being only two men in that train, one of them dead and the other smoking a cigar. And as the red and gold of the butt end of it faded like a funeral torch trampled out at some symbolic moment of a procession, I realized how immortal ritual is. I realized the origin and essence of all ritual. That in the presence of those sacred riddles about which we can say nothing it is often more decent merely to do something. And I realized that ritual will always mean throwing away something; *destroying* our corn or wine upon the altar of our gods.

When the train panted at last into Paddington Station I sprang out of it with a suddenly released curiosity. There was a barrier and officials guarding the rear part of the train; no one was allowed to press towards it. They were guarding and hiding something; perhaps death in some too shocking form, perhaps something like the Merstham matter, so mixed up with human mystery and wickedness that the law has to give it a sort of sanctity; perhaps something worse than either. I went out gladly enough into the streets and saw the lamps shining on the laughing faces. Nor have I ever known from that day to this into what strange story I wandered or what frightful thing was my companion in the dark.

—G. K. Chesterton

## THE DYING SUN

A few stars are known, which are hardly bigger than the earth, but the majority are so large that hundreds of thousands of earths could be packed inside each and leave room to spare; here and there we come upon a giant star large enough to contain millions of millions of earths. And the total number of stars in the universe is probably something like the total number of grains of sand on all the sea-shores of the world. Such is the littleness of our home in space when measured up against the total substance of the universe.

The vast multitude of stars are wandering about in space. A few form groups which journey in company, but the majority are solitary travellers. And they travel through a universe so spacious that it is an event of almost unimaginable rarity for a star to come anywhere near to another star. For the most part each voyages in splendid isolation, like a ship on an empty ocean. In a scale model in which the stars are ships, the average ship will be well over a million miles from its nearest neighbour, whence it is easy to understand why a ship seldom finds another within hailing distance.

We believe, nevertheless, that some two thousand million years ago this rare event took place, and that a second star, wandering blindly through space, happened to come within hailing distance of the sun. Just as the sun and moon raise tides on the earth, so this second star must have raised tides on the surface of the sun. But they would be very different from the puny tides which the small mass of the moon raises in our oceans; a huge tidal wave must have

travelled over the surface of the sun, ultimately forming a mountain of prodigious height, which would rise ever higher and higher as the cause of the disturbance came nearer and nearer. And, before the second star began to recede, its tidal pull had become so powerful that this mountain was torn to pieces and threw off small fragments of itself, much as the crest of a wave throws off spray. These small fragments have been circulating around their parent sun ever since. They are the planets, great and small, of which our earth is one.

The sun and the other stars we see in the sky are all intensely hot—far too hot for life to be able to obtain or retain a footing on them. So also no doubt were the ejected fragments of the sun when they were first thrown off. Gradually they cool, until now they have but little intrinsic heat left, their warmth being derived almost entirely from the radiation which the sun pours down upon them. In course of time, we know not how, when, or why, one of these cooling fragments gave birth to life. It started in simple organisms whose vital capacities consisted of little beyond reproduction and death. But from these humble beginnings emerged a stream of life which, advancing through ever greater and greater complexity, has culminated in beings whose lives are largely centred in their emotions and ambitions, their aesthetic appreciations, and the religions in which their highest hopes and noblest aspirations lie enshrined.

Although we cannot speak with any certainty, it seems most likely that humanity came into existence in some such way as this. Standing on our microscopic fragment of a grain of sand, we attempt to discover the nature and purpose

of the universe which surrounds our home in space and time. Our first impression is something akin to terror. We find the universe terrifying because of its vast meaningless distances, terrifying because of its inconceivably long vistas of time which dwarf human history to the twinkling of an eye, terrifying because of our extreme loneliness, and because of the material insignificance of our home in space—a millionth part of a grain of sand out of all the sea-sand in the world. But above all else, we find the universe terrifying because it appears to be indifferent to life like our own; emotion, ambition and achievement, art and religion all seem equally foreign to its plan. Perhaps indeed we ought to say it appears to be actively hostile to life like our own. For the most part, empty space is so cold that all life in it would be frozen; most of the matter in space is so hot as to make life on it impossible; space is traversed, and astronomical bodies continually bombarded, by radiation of a variety of kinds, much of which is probably inimical to, or even destructive of, life.

Into such a universe we have stumbled, if not exactly by mistake, at least as the result of what may properly be described as an accident. The use of such a word need not imply any surprise that our earth exists, for accidents will happen, and if the universe goes on for long enough, every conceivable accident is likely to happen in time. It was, I think, Huxley who said that six monkeys, set to strum unintelligently on typewriters for millions of millions of years, would be bound in time to write all the books in the British Museum. If we examined the last page which a particular monkey had typed, and found that it had chanced, in its blind strumming, to type a Shakespeare sonnet, we should

rightly regard the occurrence as a remarkable accident, but if we looked through all the millions of pages the monkeys had turned off in untold millions of years, we might be sure of finding a Shakespeare sonnet somewhere amongst them, the product of the blind play of chance. In the same way, millions of millions of stars wandering blindly through space for millions of millions of years are bound to meet with every kind of accident; a limited number are bound to meet with that special kind of accident which calls planetary systems into being. Yet calculation shews that the number of these can at most be very small in comparison with the total number of stars in the sky; planetary systems must be exceedingly rare objects in space.

This rarity of planetary systems is important, because, so far as we can see, life of the kind we know on earth could only originate on planets like the earth. It needs suitable physical conditions for its appearance, the most important of which is a temperature at which substances can exist in the liquid state.

The stars themselves are disqualified by being far too hot. We may think of them as a vast collection of fires scattered throughout space, providing warmth in a climate which is at most some four degrees above absolute zero—about 484 degrees of frost on our Fahrenheit scale—and is even lower in the vast stretches of space which lie out beyond the Milky Way. Away from the fires there is this unimaginable cold of hundreds of degrees of frost; close up to them there is a temperature of thousands of degrees, at which all solids melt, all liquids boil.

Life can only exist inside a narrow temperate zone which surrounds each of these fires at a very definite distance.

Outside these zones life would be frozen; inside, it would be shrivelled up. At a rough computation, these zones within which life is possible, all added together, constitute less than a thousand million millionth part of the whole of space. And even inside them, life must be of very rare occurrence, for it is so unusual an accident for suns to throw off planets as our own sun has done, that probably only about one star in 100,000 has a planet revolving round it in the small zone in which life is possible.

Just for this reason it seems incredible that the universe can have been designed primarily to produce life like our own; had it been so, surely we might have expected to find a better proportion between the magnitude of the mechanism and the amount of the product. At first glance at least, life seems to be an utterly unimportant by-product; we living things are somehow off the main line.

We do not know whether suitable physical conditions are sufficient in themselves to produce life. One school of thought holds that as the earth gradually cooled, it was natural, and indeed almost inevitable, that life should come. Another holds that after one accident had brought the earth into being, a second was necessary to produce life. The material constituents of a living body are perfectly ordinary chemical atoms—carbon, such as we find in soot or lampblack; hydrogen and oxygen, such as we find in water; nitrogen, such as forms the greater part of the atmosphere; and so on. Every kind of atom necessary for life must have existed on the new-born earth. At intervals, a group of atoms might happen to arrange themselves in the way in which they are arranged in the living cell. Indeed, given sufficient time, they would be certain to do



so, just as certain as the six monkeys would be certain, given sufficient time, to type off a Shakespeare sonnet. But would they then be a living cell? In other words, is a living cell merely a group of ordinary atoms arranged in some non-ordinary way, or is it something more? Is it merely atoms, or is it atoms plus life? Or, to put it in another way, could a sufficiently skilful chemist create life out of the necessary atoms, as a boy can create a machine out of "Meccano," *and then make it go*? We do not know the answer. When it comes it will give us some indication whether other worlds in space are inhabited like ours, and so must have the greatest influence on our interpretation of the meaning of life—it may well produce a greater revolution of thought than Galileo's astronomy or Darwin's biology.

We do, however, know that while living matter consists of quite ordinary atoms, it consists in the main of atoms which have a special capacity for coagulating into extraordinary large bunches or "molecules".

Most atoms do not possess this property. The atoms of hydrogen and oxygen, for instance, may combine to form molecules of hydrogen ( $H_2$  or  $H_3$ ), of oxygen or ozone ( $O_2$  or  $O_3$ ), of water ( $H_2O$ ), or of hydrogen peroxide ( $H_2O_2$ ), but none of these compounds contains more than four atoms. The addition of nitrogen does not greatly change the situation; the compounds of hydrogen, oxygen and nitrogen all contain comparatively few atoms. But the further addition of carbon completely transforms the picture; the atoms of hydrogen, oxygen, nitrogen *and carbon* combine to form molecules containing hundreds, thousands, and even tens of thousands of atoms. It is of

such molecules that living bodies are mainly formed. Until a century ago it was commonly supposed that some "vital force" was necessary to produce these and the other substances which entered into the composition of the living body. Then Wöhler produced urea,  $\text{CO}(\text{NH}_2)_2$ , which is a typical animal product, in his laboratory, by the ordinary processes of chemical synthesis, and other constituents of the living body followed in due course. To-day one phenomenon after another which was at one time attributed to "vital force" is being traced to the action of the ordinary processes of physics and chemistry. Although the problem is still far from solution, it is becoming increasingly likely that what specially distinguishes the matter of living bodies is the presence not of a "vital force," but of the quite commonplace element carbon, always in conjunction with other atoms with which it forms exceptionally large molecules.

If this is so, life exists in the universe only because the carbon atom possesses certain exceptional properties. Perhaps carbon is rather noteworthy chemically as forming a sort of transition between the metals and the non-metals, but so far nothing in the physical constitution of the carbon atom is known to account for its very special capacity for binding other atoms together. The carbon atom consists of six electrons revolving around the appropriate central nucleus, like six planets revolving around a central sun; it appears to differ from its two nearest neighbours in the table of chemical elements, the atoms of boron and nitrogen, only in having one electron more than the former and one electron fewer than the latter. Yet this slight difference must account in the last resort for all the difference between life and absence of life. No doubt the reason why the

six-electron atom possesses these remarkable properties resides somewhere in the ultimate laws of nature, but mathematical physics has not yet fathomed it.

So much for the surprising manner in which, so far as science can at present inform us, we came into being. And our bewilderment is only increased when we attempt to pass from our origins to an understanding of the purpose of our existence, or to foresee the destiny which fate has in store for our race.

Life of the kind we know can only exist under suitable conditions of light and heat; we only exist ourselves because the earth receives exactly the right amount of radiation from the sun; upset the balance in either direction, of excess or defect, and life must disappear from the earth. And the essence of the situation is that the balance is very easily upset.

Primitive man, living in the temperate zone of the earth, must have watched the ice-age descending on his home with something like terror; each year the glaciers came farther down into the valleys; each winter the sun seemed less able to provide the warmth needed for life. To him, as to us, the universe must have seemed hostile to life.

We of these later days, living in the narrow temperate zone surrounding our sun and peering into the far future, see an ice-age of a different kind threatening us. Just as Tantalus, standing in a lake so deep that he only just escaped drowning, was yet destined to die of thirst, so it is the tragedy of our race that it is probably destined to die of cold, while the greater part of the substance of the universe still remains too hot for life to obtain a footing. The sun, having no extraneous supply of heat, must

necessarily emit ever less and less of its life-giving radiation, and, as it does so, the temperate zone of space, within which alone life can exist, must close in around it. To remain a possible abode of life, our earth would need to move in ever nearer and nearer to the dying sun. Yet, science tells us that, so far from its moving inwards, inexorable dynamical laws are even now driving it ever farther away from the sun into the outer cold and darkness. And, so far as we can see, they must continue to do so until life is frozen on the earth, unless indeed some celestial collision or cataclysm intervenes to destroy life even earlier by a more speedy death. This prospective fate is not peculiar to our earth; other suns must die like our own, and any life there may be on other planets must meet the same inglorious end.

Physics tells the same story as astronomy. For, independently of all astronomical considerations, the general physical principle known as the second law of thermodynamics predicts that there can be but one end to the universe—a "heat-death" in which the total energy of the universe is uniformly distributed, and all the substance of the universe is at the same temperature. This temperature will be so low as to make life impossible. It matters little by what particular road this final state is reached; all roads lead to Rome, and the end of the journey cannot be other than universal death.

Is this, then, all that life amounts to—to stumble, almost by mistake, into a universe which was clearly not designed for life, and which, to all appearances, is either totally indifferent or definitely hostile to it, to stay clinging on to a fragment of a grain of sand until we are frozen off,

to strut our tiny hour on our tiny stage with the knowledge that our aspirations are all doomed to final frustration, and that our achievements must perish with our race, leaving the universe as though we had never been ?

—*Sir James Jeans*

### THE GREAT RELIGIOUS TEACHERS

The earliest civilizations of which I shall write are those of India and China which existed some 2500 years ago. But I shall not describe them at any length, and this for two reasons. First, we know very little about them, so that in any event there is not much to say; secondly, they are chiefly famous for their religions. The Indians and the Chinese deserve a mention, not so much because they thought freely, or made beautiful things (although the Chinese in particular did both), as because they had new ideas about what I have called the business of being good, and tried to put them into practice.

*Early Religious Ideas.*—In order to show the religious advance made by these civilizations, I must first say something about the religious ideas which prevailed before they began. Early religious ideas might be described as a mixture of fear and cupboard love. Primitive man found himself at the mercy of all kinds of material forces which he did not understand and could not control; thunder and lightning and earthquakes and floods. He could not imagine these things happening without something to make them happen, and, according to his ideas, something meant somebody. There

must be, he thought, some kind of *person* behind these thunderstorms and earthquakes, and in this notion of a somebody who caused dreadful things to happen we have the beginning of the idea of 'god. But primitive man did not think of one god who was responsible for everything that took place, but of a number of gods, each of them ruling over a particular department of the world. For instance in Egypt, where there was already some kind of civilization, one of the earliest known, some four thousand years ago, there was a great multiplicity of these gods, a god for the moon, a god for the sun, a god of darkness, a god even of learning. Many of these gods were animals; there was a cow goddess (Isis), a frog goddess (Hekt), and so on. The gods loved and hated and struggled and had favourites just like human beings, and practically everything that happened in the world was thought to be due to them. And people had to be very careful to keep them in a good temper, for the gods were liable to get angry and sulk, with terrible results for human beings. All through the early history of man runs the idea that it is only by praying to the gods and flattering them that man can survive the many perils of his life. For example, the Egyptians believed that the morning would only come if Ré, the sun-god, was fetched up from the underworld every twenty-four hours by the prayers of the high-priest, who had to humble himself and beg Ré to appear.

*The Power of Priests.*—Beliefs of this sort gave very great power to the priests. The priests were the "go-betweens" between men and gods; they alone knew the will of the gods, and they told men what it was. Thus the priests managed to get the people to do whatever they wanted them to do by simply saying that it was the will of the gods,

and must therefore be done, or some terrible disaster would befall. By this means the priests became very powerful.

This power of the priests, which was founded on fear of the gods, led to many cruel practices, among them human sacrifice. For the priests were apt to say that unless living victims were sacrificed to please the gods, the gods would show their displeasure by causing the tribe to be defeated in battle, by spoiling the crops, or in some other unpleasant way. To take the case of Egypt again, the prosperity of the country depends very largely on the river Nile. The Egyptian soil is very dry and would bear no crops unless it were watered by the Nile. Every year the Nile overflowed its banks and flooded the country for miles all round, and as a result of this flooding the land is fertilized and bears crops. Now the river Nile, of course, had its special god, or rather goddess, and the priests said that unless the proper sacrifices and burnt offerings were made to the goddess of the Nile, the river would refuse to overflow its banks and people would starve. The sacrifices were usually animals, oxen and so forth, but sometimes they were human beings. Most primitive people have had beliefs of this sort. The Aztecs, who lived in Mexico, believed that men were created to be the food of the sun and were required to fight and slay one another, so that it should not want for nourishment. Hence they thought that unless they offered the sun human flesh from time to time, its light would grow dim.

*Cupboard Love for the Gods.*—Not only were the rites and practices of early peoples cruel, not only did they give great power to the priests, but they meant that people had a very low idea of religion. Early religions, as I said above, are a mixture of fear and cupboard love. You are afraid of

the evil things the gods will do to you unless you keep them in a good temper, and you have hopes of the good things they will do for you if you like them or pretend to like them well enough. In other words, you worship them for what you think you can get out of them. And so you flatter them and pray to them and tell them how powerful and how good they are, and bribe them with sacrifices and by making presents to the priests for the temple. The worse-tempered the gods were, the more presents you had to make; and it is not to be wondered at that the priests, who benefited by the presents, made out that the gods were very bad-tempered indeed.

*One God instead of Many.*—The chief merit of the civilizations about which I am first going to write is that they rose above these very primitive ideas about the gods. In the Old Testament of the Bible, which was written by the Jews, and the Indian sacred writings called the *Upanishads*, we find it being taught that there is only one God. This substitution of one God for many was undoubtedly a great advance; for one thing it put an end, although only by degrees, to the practice of human sacrifice. But it must be admitted that the Jehovah of the Old Testament is not a very agreeable person. He is a terribly jealous God who will not admit any rivals, and he is always getting cross, so that, although the belief in him may have caused the Jews to act righteously, they did so chiefly in order to avoid incurring his wrath. Fear, in fact, was still the mainspring of religion.

But in the sixth century before Christ there arose in India and China three great teachers who tried to make men understand that it was important to do what was right for its own sake, quite apart from whether there was a God or not.



*Buddha.*—Of these the most important was Gautama Buddha (568-488 B.C.). Buddha was a rich young Indian, born of a noble family. At the age of nineteen he married a beautiful cousin, and until he was twenty-nine lived the ordinary life of an Indian nobleman of his times, the kind of life which I have called a "treacle toffee" life. Then he suddenly became discontented; this life that he had been living was not, he felt, the real life, but a sort of holiday. He wanted to find out the meaning and purpose of being alive, and with this object he joined for a time the ascetics.

There have been ascetics at all times and in all countries, but they have always been particularly numerous in India. They are people who believe that power and holiness may be obtained by making one's body uncomfortable, as for example by not eating or sleeping, and by beating oneself. But after a time Buddha turned from these ideas. Having come to see that the way to discover truth is not to have a weak or diseased body, he horrified his companions by demanding food. Accordingly they cast him out as a failure, and for a time he wandered quite alone. We know nothing of his wanderings, but presently we find him sitting under an enormous fig tree, called the Bo tree. Here he had a kind of vision. And his vision resulted in the first great teaching about good and right which was given to mankind.

Buddha taught that all man's unhappiness comes from wanting the wrong sort of things, the pleasures that money can buy, power over other men, and, most important of all, to go on living for ever after one is dead. The desire for these things makes people selfish, he said, so that they come to think only of themselves, to want things only for themselves, and

not to mind overmuch what happens to other people. And since they do not get all their wishes, they are restless and discontented. The only way to avoid this restlessness is to get rid of the desires that cause it. This is very difficult, but when a man achieves it, he reaches a state of mind or soul which is called *Nirvana*, which is a state of perfect quiet and calm. Some Buddhists have supposed that people live a number of different lives, and that what happens to them in each life depends upon the way in which they have behaved in their former lives. For instance, if you have been very wicked in a previous life, you get born a slave or even one of the lower animals as a sort of punishment. And you go on living life after life until you reach the stage of having got rid of your desires, and entering *Nirvana*. This does not, however, seem to have been the teaching of Buddha himself.

*Lao-Tse and Confucius.*—About the same time as Buddha, two great religious teachers arose in China. Lao-Tse's teaching (about 600-510 B.C.) was very like that of Buddha. Confucius (550-478 B.C.) paid more attention to men's relations to their fellow-men. His view was that a man could not achieve goodness all by himself, since it was natural for him, to live in society together with other men. And, since the society which he knew, the China of his day, was as full of strife and suffering as most societies have been, he taught that the way for a man to become good was by helping to make society better. "It is impossible," he said, "to withdraw from the world, and associate with birds and beasts that have nothing in common with me. With whom, then, should I associate but with suffering men? The disorder that prevails is what requires

my efforts." And so he laid down a code of rules for conduct in daily life. These rules are very detailed; they lay down what one should eat, what wear, what visits one should pay, how conduct oneself in public, and so on, and they have governed the behaviour of the Chinese ever since.

The teachings of Buddha, Lao-Tse and Confucius are known by the Chinese as the Three Teachings. The Chinese and the Indians are very numerous, and although very few Indians remain Buddhists to-day, these three teachings, which are in many important respects the same teaching, have determined what most living human beings have thought and believed with regard to matters of good and evil and right and wrong. And not only most human beings but most civilized human beings. For, although the history of China has been very stormy and the state of China to-day is unsettled and confused, the Chinese have been civilized for a longer period and more continuously than any other people. In spite of the troubled times through which China has passed, and the many different peoples who have invaded it, Chinese civilization has never died out, and it is quite possible that, as it came before any of the other civilizations, so it may last longer than any.

*Importance of Asoka.*—That Buddhism became so important in the world is largely due to a great king who ruled in India in the third century B.C. He is the only king I shall mention in this book, and his name is Asoka (264-227 B.C.). Like most famous kings in history, Asoka was a conqueror. His father, Chandragupta, had transformed India from a number of little warring states into a more or less unified country, and Asoka pushed his father's conquests right down to the southern end of India. Unlike the other great

conquerors in history, however, he seems to have realized the suffering that war involved. He was a devout Buddhist and wanted to make other people Buddhists too. But it could not, he thought, be right to spread what you believed by violent means; and so he gave up war, while still victorious, and decided to devote himself to spreading Buddhism not by fighting but by preaching. He kept his empire at peace and ruled wisely. In particular, he did much to make India more prosperous by digging wells, planting trees, founding hospitals, and educating his people. He even tried to educate women, which was an unheard-of thing in those days. And he sent out missionaries all over Asia and into Europe to spread the teachings of Buddha.

While doing these things he met with the opposition of the priests. For Buddhism, unlike most other religions, does not require priests and clergymen to teach men how to be good, to pray to the gods on their behalf, and to persuade the gods to favour them. It teaches that men can become good by themselves without the aid of priests, and ought to try to do so apart altogether from the question of pleasing the gods.

*What the Great Religions Teach.*—But although these new religions were addressed to individual men and women, they all of them tried to show that happiness lay in somehow forgetting that you were an individual man or woman, and in losing yourself in something greater than yourself. In this they were saying precisely what Jesus Christ was to say nearly 600 years later. Most people in the western world think Jesus was the greatest of the religious teachers, and regard the religion of Christianity which he founded as the most important of all the religions. Christianity to-day is the chief religion of western Europe and America. It is, however,

important to remember that what Europeans and Americans think about Christ is not what the majority of men have thought about him or think even now. But, although men differ about who Christ was, most people believe that he was a very great teacher indeed, and that what he taught about the way in which men ought to live is both noble and true.

We cannot doubt that if men lived the kind of life which these four great religious teachers urged them to live, the world would be much better and happier, and at the same time a more civilized place than it is or ever has been. Unfortunately their teachings, especially that of Jesus (who said that we should be kind even to our enemies), have usually been found to be too difficult for people to follow, though that is no reason why they shouldn't *try* to follow them.

All the great religious teachers of mankind have insisted on this: that men ought not to live for themselves alone. We ought not, they have said, to spend all our time and energy in getting just what we want for ourselves, power and money and importance in the world: we ought to serve something greater than ourselves, whether a god or a cause or our fellow-men. It is by serving this something greater that men will forget themselves and so achieve happiness. This or something like it is what the great religions have taught, and it is one of the most important of the things that civilization means. It is also the hardest to learn and practise; in fact most people have found it much too hard.

—C. E. M. Joad





